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THE
COMMON SCHOOL ALMANAC.

EMBRACING EDUCATION STATISTICS, MAXIMS, ANECDOTES, &c. &c.

1839.



MODEL SCHOOL HOUSE.



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J. ORVILLE TAYLOR, SECRETARY.

ECLIPSES.

This year there will be but two Eclipses; which is the least number that can possibly happen. Both will be of the Sun, and both invisible here and throughout the United States.

I. There will be an Eclipse of the Sun on the 15th of March, at 9h. 18m. in the morning, invisible. Moon's lat $2^{\circ} 57''$ south ascending.

This Eclipse will be central and total on the meridian in lat. $5^{\circ} 25' 15''$ south, and long. $30. 29'$ west from Greenwich. Here total darkness will continue 5 minutes. The central Eclipse will commence in the Pacific Ocean pass through the interior parts of South America, cross the Atlantic, and visit the central regions of Africa, directing its course towards the Red Sea, and will finally leave the earth at a point not far from Egypt. At Constantinople the greatest obscuration will be 6. 5 digits. At Jerusalem the Sun will set about 2. 5 digits eclipsed, with the obscurity increasing.

II. There will be an Eclipse of the Sun on the 7th of September, at 5h. 27m. in the afternoon, invisible. Moon's lat. $6^{\circ} 46''$ north descending.

This Eclipse will be central on the meridian in lat. $14^{\circ} 2'$ north, and long. $154^{\circ} 42'$ west from Greenwich. The central Eclipse (which will be annular) will commence near the Gulf of Corea, or the Japan Islands, and traverse the vast Pacific in a south-eastern direction, leaving the Sandwich Islands on the left hand, and the Marquesas on the right, and terminating in the same Ocean towards the coast of South America.

A Common Excuse.

When I have asked individuals to make some personal effort for the improvement of Common Schools, it has not unfrequently been said,—

“Why do you take up this subject? Have we not a large school fund, and an excellent school system? This business belongs to the government, not to individuals.”

By such remarks, they have always reminded me of the boy, who was indentured in the old-fashioned way: to work nine months in the year, and receive an education the remaining three months. But the boy could never be induced to attend the school, and the neighbors said to him, “Why do you not go to school as other boys do?” To which, the boy observed: “My master has agreed, in the denture, to give me an education, and he is bound to it: and I am not going to the school house arter it.”

Now, some of us seem to think that the school fund and the school law are bound to give us an education,” and we are not to make any effort ourselves for it.

But a school law is not education—a school fund is not education. *Individual sacrifice and effort* is the price of knowledge; and, relying upon any thing else, prevents the school law and the school fund from aiding us.

The “American Common School Society” have furnished rooms in the building, 128 Fulton-street, with improved School Books, Apparatus, School Laws, from this and foreign countries, School Reports, Drawing Cards, Diagrams, &c. &c., and respectfully invite such as feel an interest in this subject, to visit this Depository of Improvements in the important cause of Education.

J. ORVILLE TAYLOR, Secretary.

MOON'S PHASES.

	D. H. M.		D. H. M.
Third Quarter,	7 4 8 E.	First Quarter,	22 6 23 M.
New Moon,	15 9 58 M.	Full Moon,	29 10 44 M.

Maxims.

D. mo	Days of the Week	SUN rises & sets.	L'gth of Days.	SUN slow.	Moon South.	Moon Rises.
1	Tue	7 25 4 43	9 11	3 42	1m 12	6a 23
2	Wed	7 25 4 41	9 13	4 11	2 5	7 32
3	Thu	7 25 4 45	9 15	4 39	2 53	8 40
4	Frid	7 25 4 45	9 16	5 7	3 37	9 41
5	Sat	7 25 4 46	9 18	5 34	4 18	10 41
6	S	7 25 4 47	9 20	6 1	4 57	11 40
7	Mon	7 25 4 48	9 22	6 27	5 36	morn
8	Tue	7 25 4 49	9 24	6 53	6 16	40
9	Wed	7 25 4 50	9 26	7 18	6 58	1 41
10	Thu	7 25 4 51	9 28	7 43	7 43	2 46
11	Frid	7 24 4 52	9 29	8 7	8 30	3 49
12	Sat	7 24 4 53	9 31	8 30	9 25	4 58
13	S	7 24 4 54	9 32	8 53	10 22	6 2
14	Mon	7 23 4 55	9 34	9 16	11 20	6 57
15	Tue	7 23 4 56	9 35	9 37	0a 19	sets
16	Wed	7 22 4 58	9 36	9 58	1 15	6a 16
17	Thu	7 21 4 59	9 38	10 19	2 8	7 29
18	Frid	7 21 5 0	9 39	10 38	2 59	8 45
19	Sat	7 20 5 2	9 41	10 57	3 47	9 57
20	S	7 19 5 3	9 42	11 15	4 35	11 11
21	Mon	7 19 5 4	9 44	11 33	5 24	morn
22	Tue	7 18 5 5	9 46	11 49	6 15	24
23	Wed	7 17 5 6	9 48	12 5	7 9	1 40
24	Thu	7 17 5 7	9 50	12 20	8 5	2 55
25	Frid	7 16 5 8	9 52	12 35	9 5	4 6
26	Sat	7 15 5 9	9 54	12 48	10 4	5 15
27	S	7 14 5 10	9 56	13 1	1 1	6 11
28	Mon	7 14 5 12	9 58	13 11	11 55	6 56
29	Tue	7 13 5 13	10 0	13 24	morn	rises
30	Wed	7 12 5 14	10 2	13 34	45	6a 21
31	Thu	7 11 5 16	10 4	13 44	1 30	7 28

1. As is the common school, so is the education of the people.

2. It is cheaper to educate the infant mind, than to support the aged criminal.

3. Education is the cheap defence of nations.—*Burke*.

4. The soil does not produce according to its richness, but according to the intelligence that cultivates it. Hence, the best manure farmers can use, is a good school in the district.

5. As is the teacher, so is the school, *Cousin*: and as is the pay, so is the teacher.

6 The Common School is the People's College.

7. Uneducated mind is educated vice.—*Beecher*.

8. Taxes, for the support of schools, are like vapors, which rise only to descend again to beautify and fertilize the earth.

9. Before the Press, the maxim,—"Let me make the ballads of a nation, and I care not who makes the laws,"—was true in part; but

since the establishment of the press and common schools, this maxim has more truth in it:—"Let me make the school books of a nation, and I care not who makes the laws."

10. A maximum of improvement can be obtained only by a minimum of punishment.—*Dr. Bell*.

11. A demagogue would like a people half educated—enough to read what he says, but not enough to know whether it is true or not.

12. In female education, we aim more at the gilding than the gold—the ornament than the acquirement.—*Dr. James Johnson*.

13. Every school house that is built—every child that is educated—are new and additional pledges of our perpetuity.

14. Common Schools should go before political rights.

15. No price is enormous which is not out of proportion to the thing purchased. The elevation of an entire people, by education, is beyond all price.—*Simpson*.

A Patriot is known by the interest he takes in Common Schools.

MOON'S PHASES.

	D. H. M.		D. H. M.
Third Quarter,	6 1 45 E.	First Quarter,	20 2 56 E.
New Moon,	13 10 24 M.	Full Moon,	23 3 38 M.

D. mo	Days of the Week	SUN rises & sets.	Length of Days.	SUN S.W.	Moon South.	Moon Rises.
1	Frid	7 10 5 18	10 5	13 53	2m 13	8 30
2	Sat	7 9 5 19	10 7	14 1	2 53	6 30
3	S	7 8 5 20	10 10	14 8	3 32	10 21
4	Mon	7 7 5 21	10 12	14 14	4 11	11 34
5	Tue	7 6 5 22	10 14	14 19	4 52	morn
6	Wed	7 5 5 23	10 17	14 24	5 35	32
7	Thu	7 4 5 25	10 19	14 27	6 22	1 37
8	Frid	7 3 5 26	10 22	14 30	7 12	2 42
9	Sat	7 2 5 27	10 24	14 32	8 0	3 47
10	S	7 1 5 29	10 26	14 33	9 2	4 45
11	Mon	6 59 5 30	10 29	14 34	10 6	5 39
12	Tue	6 58 5 31	10 31	14 33	11 4	6 22
13	Wed	6 57 5 33	10 34	14 32	11 55	sets
14	Thu	6 55 5 34	10 36	14 30	0 48	6a 22
15	Frid	6 54 5 35	10 39	14 28	1 39	7 39
16	Sat	6 52 5 36	10 41	14 25	2 29	8 55
17	S	6 51 5 37	10 44	14 21	3 19	10 13
18	Mon	6 50 5 38	10 46	14 16	4 10	11 30
19	Tue	6 49 5 39	10 49	14 10	5 4	morn
20	Wed	6 48 5 40	10 51	14 4	6 1	46
21	Thu	6 46 5 42	10 54	13 58	6 59	1 54
22	Frid	6 45 5 43	10 57	13 50	7 58	2 59
23	Sat	6 43 5 44	10 59	13 42	8 56	4 8
24	S	6 42 5 46	11 2	13 34	9 50	4 56
25	Mon	6 40 5 47	11 4	13 25	10 40	5 34
26	Tue	6 39 5 48	11 7	13 15	11 26	6 3
27	Wed	6 37 5 49	11 10	13 5	morn	6 30
28	Thu	6 36 5 50	11 12	12 54	9	rises

16. We must *agitate*: for education, like a top, will fall as soon as we stop whipping.

17. We have not only to strike while the iron is hot, but we must make the iron hot by striking.

18. When thought is agitated, truth rises.—*Bulwer*.

19. One reason is worth a hundred blows.

20. The *idea* should *always* accompany the word.

21. Nothing should be committed to memory before it is clearly understood.

22. A lesson should never be assigned to the young as a *task*.

23. The office of a teacher is not to teach, but to assist the child in its efforts to teach itself.

24. As is the Common School, so is the education of *the people*.

25. Teach and habituate the people to make right use of the faculties which God has given them, and then trust them fearlessly to themselves. With such a guide within them, it little matters who may be over them.

26. It is, unquestionably, a singular circumstance, that, of all problems, the problem of Education is that to which, by far, the smallest share of persevering and rigorous analysis has yet been applied.

27. No journal is kept of the phenomena of infancy or childhood—no parent has yet registered, day after day, with the attention of an astronomer, who prepares his Ephemerides, the marvellous developments of his child.

28. The neglect of moral education converts physical and intellectual into positive evils. The pestilence of a high taught, but corrupt mind, 'blowing where it listeth,' scathes and blights the souls of men. It is felt for miles and years almost interminable. By the press, (the steam of the intellectual world,) it touches distant ages and other hemispheres. It corrupts the species in mass.

29. One man, taught, soon becomes the teacher of twenty.

30. From one centre, knowledge radiates in a thousand directions.

31. Vice we learn of ourselves, but virtue and knowledge need a teacher.

32. In an active life, the seed of wisdom is sown. But he who reflects not, never reaps—has no harvest from it—but carries the burden of age without

MOON'S PHASES.

	D. H. M.		D. H. M.
Third Quarter,	8 8 38 M.	First Quarter,	22 0 34 M.
New Moon,	15 9 18 E.	Full Moon,	29 9 31 E.

D. mo.	Days of the week.	SUN rises & sets.	L'gth of Days.	SUN slow.	Moon South.	Moon Rises.	
1	Frid	6 35 5 50	11 15	12 42	0m 50	7a 19	the wages of experience; nor knows
2	Sat	6 34 5 51	11 18	12 30	1 29	8 20	himself old but from infirmities,
3	S	6 32 5 52	11 20	12 18	2 8	9 19	the parish register, and the con-
4	Mon	6 31 5 54	11 23	12 5	2 49	10 21	tempt of mankind.—Young.
5	Tue	6 29 5 55	11 26	11 52	3 31	11 25	33. We should teach a child the
6	Wed	6 28 5 56	11 28	11 33	4 15	morn	way to the well, rather than carry
7	Thu	6 26 5 57	11 31	11 22	5 3	29	it a glass of water.
8	Frid	6 25 5 59	11 34	11 9	5 55	1 32	34. The teacher cannot be too
9	Sat	6 23 6 0	11 37	10 53	6 50	2 34	much with his pupils, but espe-
10	S	6 21 6 1	11 39	10 38	7 46	3 21	cially with their minds. We should
11	Mon	6 19 6 2	11 42	10 22	8 43	4 11	extract education from every thing.
12	Tue	6 17 6 3	11 45	10 6	9 39	4 50	To the young, especially, every
13	Wed	6 15 6 4	11 47	9 49	10 32	5 23	thing around is a book. This
14	Thu	6 14 6 5	11 50	9 33	11 24	5 49	ambulatory instruction was justly
15	Frid	6 13 6 6	11 53	9 16	0a 16	sets	preferred, by the ancients, to any
16	Sat	6 11 6 7	11 56	8 58	1 7	7a 48	other. It concentrates attention
17	S	6 10 6 8	11 58	8 41	1 59	9 8	without labor—it increases the
18	Mon	6 8 6 9	12 1	8 23	2 54	10 29	mind with the body—it communi-
19	Tue	6 6 6 10	12 4	8 5	3 52	11 45	cates knowledge through the medi-
20	Wed	6 4 6 11	12 7	7 47	4 52	morn	um of amusement. Geography.
21	Thu	6 3 6 13	12 9	7 29	5 52	1 0	Natural History, Mathematics, es-
22	Frid	6 1 6 14	12 12	7 11	6 51	2 4	pecially, lend themselves to this
23	Sat	6 0 6 15	12 15	6 52	7 46	2 55	out-of-door illustration.
24	S	5 59 6 16	12 18	6 34	8 37	3 36	35. The child is educating, or
25	Mon	5 57 6 17	12 21	6 15	9 24	4 8	miseducating—is moving, think-
26	Tue	5 55 6 18	12 23	5 57	10 8	4 34	ing, living. We can choose, in-
27	Wed	5 54 6 19	12 26	5 39	10 49	4 57	deed, whether it shall be educated
28	Thu	5 53 6 20	12 28	5 20	11 28	5 16	well, or educated ill; but we can
29	Frid	6 51 6 21	12 31	5 2	2 ^a	rises	no more put knowledge, or educa-
30	Sat	5 46 6 22	12 34	4 43	0 7	7 11	
31	S	5 47 6 23	12 36	4 25	0 47	8 12	

tion of some kind or other, in abeyance, than we can life.

Libraries.

The first Library possessed by the Greeks, was founded by Pisistratus, a little more than 500 years before Christ. This, probably, was the first library. Xerxes carried it to Persia, but it was restored to Athens by Seleucus Nicator. Among ancient libraries, the Alexandrian was most famous. It contained (including the royal) 700,000 volumes, the larger portion of which was burned when Julius Cæsar besieged Alexandria, about 48 years B. C.; but the lost volumes were replaced by a gift of Antony to Cleopatra, of the library of Pergamus. The Alexandrian library was finally burned and dispersed about the year 390, by fanatic christians, under the countenance of Theodosius the Great.

About 70 years B. C., the first library of Rome was brought there, as spoils of war, by Emilius Paulus and Lucullus. Julius and Augustus Cæsar, and the emperor Trajan, established extensive libraries. Charlemagne encouraged the

MOON'S PHASES.

Third Quarter,
New Moon,

D. H. M.
6 11 39 E.
13 2 16 M.

First Quarter,
Full Moon,

D. H. M.
20 11 57 M.
28 2 28 E.

D. no.	Days of the week	SUN rises & sets	Length of Days	SUN slow.	Moon South.	Moon Rises.
1	Mon	5 45 6 24	12 39	4 6	1m 28	9a 16
2	Tue	5 43 6 25	12 42	3 48	2 12	10 19
3	Wed	5 41 6 26	12 44	3 30	2 59	11 22
4	Thu	5 39 6 27	12 47	3 12	3 48	morn
5	Frid	5 37 6 28	12 50	2 54	4 41	0 25
6	Sat	5 35 6 29	12 52	2 37	5 36	1 20
7	S	5 33 6 30	12 55	2 19	6 31	2 10
8	Mon	5 32 6 31	12 58	2 2	7 26	2 45
9	Tue	5 30 6 32	13 0	1 45	8 18	3 19
10	Wed	5 28 6 33	13 3	1 28	9 10	3 46
11	Thu	5 27 6 34	13 5	1 11	10	4 11
12	Frid	5 25 6 35	13 8	0 55	10 51	4 38
13	Sat	5 24 6 36	13 11	0 39	11 42	sets.
14	S	5 23 6 37	13 13	0 23	0a 38	8a 2
15	Mon	5 21 6 38	13 16	0 8	1 35	9 23
16	Tue	5 20 6 39	13 18	fast 7	2 37	10 41
17	Wed	5 18 6 40	13 21	0 22	3 39	11 51
18	Thu	5 16 6 41	13 23	0 36	4 41	morn
19	Frid	5 15 6 42	13 26	0 50	5 40	0 51
20	Sat	5 13 6 43	13 28	1 3	6 33	1 36
21	S	5 12 6 45	13 31	1 16	7 22	2 10
22	Mon	5 10 6 46	13 33	1 29	8 7	2 36
23	Tue	5 9 6 47	13 36	1 41	8 48	3 2
24	Wed	5 8 6 48	13 38	1 52	9 28	3 22
25	Thu	5 6 6 49	13 41	2 4	10 7	3 42
26	Frid	5 5 6 50	13 43	2 14	10 46	4 0
27	Sat	5 4 6 51	13 46	2 24	11 27	4 19
28	S	5 2 6 52	13 48	2 34	morn	rises
29	Mon	5 1 6 53	13 51	2 43	0 10	8a 10
30	Tue	5 0 6 54	13 53	2 52	0 56	9 14

founding of libraries in the latter
part of the 8th century.

Richard Aungerville was very
zealous in the establishment of li-
braries in England before the inven-
tion of printing. Now, the differ-
ent public libraries of Paris contain
1,200,000 volumes of books, in
print and manuscript. The 273
provincial libraries of France, con-
tain 3,000,000 of volumes, which
are easily accessible to natives and
foreigners.

The cities of Munich, St. Peters-
burgh, Vienna, Gottingen, Dresden,
Copenhagen, Berlin, Prague, and
Stuttgard, have very extensive li-
braries, embracing, in the whole, as
nearly as can be ascertained, 2,600,-
000 books and manuscripts.
The Vatican library, at Rome, has
360,000 books and 40,000 MSS.,
which, unfortunately, are much
disordered.

The other cities of Italy have li-
braries to the amount of 700,000
books and MSS. The largest two
libraries in England, are the Bod-
leiau, at Oxford, consisting of from

250,000 to 500,000 volumes, and 30,000 MSS., and the library of the
British museum, containing 180,000 books and 60,000 MSS.

In the United States, Harvard college has 36,000 volumes; the Boston
Athenæum, 26,000; the Philadelphia library, 27,000; the library of Congress,
16,000; the city of Charleston, 13,000.

GENIUS,—its triumphs.—Men of natural talent and perseverance, (the latter
is an essential component, that is, of genius,) have always been found supe-
rior to unfortunate circumstances, and apparently insurmountable obstacles.
—Dr. Franklin arose from the son of a chandler and a printer's boy, to
competency and the most enviable fame. Sir Richard Arkwright, an inventor
of the Spinning Jenny, was once a poor barber. Arnold, an astronomer of
the 17th century, the discoverer of two comets, and noted as an observer of the
transit of Mercury, was a peasant near Leipsic. Aurelian, the talented, wise,
and good emperor of Rome, was the son of a peasant. Bentley, the celebrated
English scholar, was the son of a blacksmith. Bloomfield, the English poet,

MOON'S PHASES.

Third Quarter, New Moon,	D. H. M.	First Quarter, Full Moon,	D. H. M.
	6 10 47 M. 13 2 16 M.		20 1 30 M. 23 5 49 M.

D. mo.	Days of the week	SUN rises & sets.	Length of Days.	SUN last.	Moon Soar.	Moon Rises.
1	Wed	4 59 6 55	13 55	3 0	1m 45	10 16
2	Thu	4 56 6 56	13 58	3 7	2 37	11 22
3	Frid	4 57 6 57	14 0	3 15	3 31	11 59
4	Sat	4 56 6 58	14 2	3 21	4 25	morn
5	S	4 55 6 59	14 5	3 27	5 19	0 44
6	Mon	4 54 7 0	14 7	3 32	6 11	1 20
7	Tue	4 53 7 1	14 9	3 37	7 3	1 59
8	Wed	4 52 7 2	14 11	3 42	7 50	2 14
9	Thu	4 51 7 3	14 13	3 46	8 33	2 33
10	Frid	4 50 7 4	14 15	3 49	9 23	3 0
11	Sat	4 49 7 5	14 18	3 51	10 20	3 26
12	S	4 48 7 6	14 20	3 53	11 16	3 55
13	Mon	4 47 7 7	14 22	3 55	a 16	sets.
14	Tue	4 46 7 8	14 24	3 56	1 19	9 31
15	Wed	4 45 7 9	14 26	3 56	2 23	10 36
16	Thu	4 44 7 10	14 28	3 56	3 26	11 28
17	Frid	4 43 7 11	14 30	3 55	4 24	morn
18	Sat	4 42 7 12	14 31	3 54	5 16	0 6
19	S	4 41 7 13	14 33	3 52	6 3	0 40
20	Mon	4 40 7 14	14 35	3 49	6 48	1 6
21	Tue	4 39 7 14	14 37	3 46	7 27	1 29
22	Wed	4 38 7 15	14 38	3 42	8 6	1 47
23	Thu	4 37 7 16	14 40	3 38	8 45	2 6
24	Frid	4 36 7 17	14 41	3 33	9 26	2 25
25	Sat	4 36 7 18	14 43	3 28	10 8	2 45
26	S	4 34 7 19	14 45	3 22	10 53	3 9
27	Mon	4 33 7 20	14 46	3 16	11 41	3 37
28	Tue	4 33 7 21	14 47	3 9	morn	rise s
29	Wed	4 32 7 22	14 49	3 2	32	9a 7
30	Thu	4 31 7 22	14 50	2 54	1 23	10 0
31	Frid	4 31 7 23	14 51	2 46	2 21	10 44

was the son of a tailor, an apprentice to a shoemaker, and a "graduate" of the village school. Bourdon, the celebrated French painter, enlisted as a common soldier in the army. John Calvin the reformer, was the son of a cooper. The difficulties overcome by Columbus, would have crushed one of less perseverance and ability. This, more than any thing else, proves the greatness of his mind. Caemity, a protestant theologian of the 16th century, distinguished for his talents and profound knowledge, was of obscure origin. Diocletian, the emperor and great general, was of mean extraction, a native of Dalmatia. Sir Francis Drake, the noted navigator, was once a common sailor in a coasting vessel. Daumont, the great statesman of France, had to contend from his youth with the greatest adversities. Hundreds of names might be added to the list.

AMERICA was discovered by Christopher Columbus, Oct. 11th, 1492.

The continent, however, was not discovered till several years afterwards, by John & Sebastian Cabot. It is now proved that America was known to people in the North of Europe, hundreds of years before. This does not diminish the merit of Columbus's discovery, as from that resulted all which is gratifying or desirable in the present condition of the western world.

CIRCULATION OF THE BLOOD.—The discovery that blood circulates from the heart, through arteries to the utmost extremities, until the vessels containing it are no larger than a hair, and then returns through veins to the heart was made by Wm. Harvey, an English physician, about the year 1615.—Blood circulates very swiftly—about 149 feet per minute. A grown person, in health, has from 24 to 30 pounds of blood.

DECLARATION OF INDEPENDENCE of the United States, was made July 4th, 1776. It was written by Thomas Jefferson, and after some modifications by Dr. Franklin and John Adams, was adopted, with one or two alterations by Congress, and signed by all the members present, except John Dickenson. From this time, the United States date their existence as a nation.

MOON'S PHASES.

	D. H. M.		D. H. M.
Third Quarter,	4 6 41 E.	First Quarter,	18 5 4 E.
New Moon,	11 9 48 M.	Full Moon,	26 7 3 M.

D. no.	Days of the week.	SUN rises & sets.	Length of Days.	SUN last.	Moon South.	Moon Rises.	
1	Sat	4 31 7 24	14 54	2 38	3m 15	11 20	HENRY HUDSON, the distinguished
2	S	4 30 7 24	14 55	2 29	4 7	11 50	English navigator, discovered the
3	Mon	4 30 7 25	14 56	2 19	4 57	morn	Hudson river in 1609. Two years
4	Tue	4 29 7 26	14 57	2 10	5 45	16	afterwards, a mutinous crew put
5	Wed	4 29 7 26	14 58	2 0	6 32	40	himself, his son, and seven others,
6	Thu	4 29 7 27	14 59	1 49	7 20	1 3	into a slight boat, and set them
7	Frid	4 28 7 28	15 0	1 39	8 9	1 26	adrift at the west end of Hudson's
8	Sat	4 28 7 28	15 0	1 28	9 1	1 52	straits. Nothing has since been
9	S	4 28 7 29	15 1	1 16	9 58	2 24	heard of Henry Hudson.
10	Mon	4 28 7 29	15 2	1 5	10 59	3 4	INVENTIONS.—The lightning rod,
11	Tue	4 28 7 30	15 3	0 53	11a 3	sets.	by Franklin, in 1752. The spinning
12	Wed	4 28 7 30	15 3	0 41	1 7	9a 15	jenny was originally invented by
13	Thu	4 28 7 30	15 4	29	2 10	10 2	James Hargrave, in 1755. The
14	Frid	4 28 7 31	15 4	17	3 5	10 38	telescope, by Galileo, about 1590.
15	Sat	4 28 7 31	15 5	4	3 55	11 6	Spinning-wheels were invented in
16	S	4 28 7 32	15 5	SI. 8	4 41	11 31	Germany in 1530. Gunpowder, in-
17	Mon	4 28 7 32	15 5	21	5 23	11 48	vented in 1330, by a monk of Co-
18	Tue	4 29 7 33	15 6	34	6 3	morn	logne. Logarithms, invented 1614,
19	Wed	4 29 7 33	15 6	47	6 43	10	by Napier, a Scotchman.
20	Thu	4 29 7 34	15 6	1 0	7 23	29	JENNER, EDWARD an English phy-
21	Frid	4 29 7 34	15 6	1 13	8 4	49	sician, and the inventor of vacci-
22	Sat	4 29 7 34	15 6	1 26	8 48	1 12	nation, or the inoculation of the
23	S	4 29 7 34	15 6	1 39	9 35	1 38	cow-pox, for the prevention of
24	Mon	4 30 7 35	15 6	1 52	10 26	2 10	small pox, in 1780.
25	Tue	4 30 7 35	15 6	2 5	11 19	2 50	MEMORY. Nothing excites great-
26	Wed	4 30 7 35	15 5	2 18	morn	rises.	er wonder than the feats of memory,
27	Thu	4 30 7 35	15 5	2 3	15 8a	41	known to have been performed by
28	Frid	4 31 7 35	15 5	2 43	1 10	9 21	some extraordinary persons. Se-
29	Sat	4 31 7 35	15 4	2 55	2 4	9 53	neeca mentions a man, who, after
30	S	4 31 7 35	15 4	3 7	2 54	10 20	hearing a poem read for the first time, claimed it as his own; and to sub-

stantiate his claim, repeated the whole of it, which the author could not do.—Themistocles, it is said, could name all the citizens of Athens, twenty thousand in number; and Cyrus could tell the name of every soldier in his army. Dr. Layden could repeat a long act of Parliament, or any thing similar, having read it but once. Colonel Crockett's political adversary, carefully wrote out a long speech, and delivered it at several political meetings, in the hearing of Crockett, but always speaking first. At one gathering, Crockett obtained leave to speak first, and greatly was the other candidate astonished to hear his own speech repeated, "verbatim et literatim," with the exception of a few alterations to suit circumstances!

NEWSPAPERS originated in Italy, about 1563. The first English newspaper was published in 1588, during Elizabeth's reign, and called "The English Mercurie." The first regular German newspaper, was printed in 1612. The American colonies, in 1720, had but seven newspapers; now there are, in the U. States, about 1400. Great Britain has about 500 periodicals;

MOON'S PHASES.

	D. H. M.		D. H. M.
Third Quarter,	4 10 19 M.	First Quarter,	18 10 4 M.
New Moon,	10 6 6 E	Full Moon,	26 6 29 E.

D. mo	Days of the week.	SUN rises & sets.	Length of Days.	SUN slow	Moon South.	Moon Rises:	
1	Mon	4 31 7 35 15	4 3 19	3. n 43	10 44		Sweden and Norway, 85; Denmark,
2	Tue	4 32 7 35 15	3 3 31	4 30	11 7		80; Prussia, 300; Netherlands, 160;
3	Wed	4 32 7 35 15	2 3 42	5 17	11 30		France, 500; Rome 3; In Egypt,
4	Thu	4 33 7 34 15	1 3 53	6 4	11 54		by authority of Mohammed Ali, 1;
5	Frid	4 33 7 34 15	0 4 4	6 54	morn		the Cherokee Indians have one at
6	Sat	4 31 7 34 14	59 4 15	7 48	0 24		New Echota.
7	S	4 35 7 34 14	58 4 25	8 45	0 58		OXYGEN GAS was discovered by
8	Mon	4 35 7 33 14	57 4 4	9 47	1 42		Priestly, in 1774. It forms one-
9	Tue	4 36 7 33 14	56 4 44	10 50	2 38		fifth, in volume, of the air we
10	Wed	4 37 7 33 14	55 4 43	11 55	sets.		breathe, and one-third, in volume,
11	Thu	4 38 7 32 14	51 5 1	a 50	8 34		of water. If air contained no ex-
12	Frid	4 39 7 32 14	52 5 9	1 44	9 5		ygen, animal life could not be sup-
13	Sat	4 39 7 31 14	51 5 17	2 32	9 32		ported.
14	S	4 40 7 31 14	50 5 24	3 17	9 53		STEAMBOATS.—Mr. Fitch of Con-
15	Mon	4 41 7 30 14	48 5 30	3 58	10 13		necticut, first attempted to con-
16	Tue	4 42 7 30 14	47 5 37	4 39	10 32		struct a steamboat, which was in
17	Wed	4 43 7 29 14	45 5 42	5 18	10 52		the year 1783. In 1793, the first
18	Thu	4 44 7 28 14	44 5 48	5 59	11 13		successful steamboat was propelled
19	Frid	4 44 7 27 14	42 5 52	6 42	11 38		four miles an hour in the river
20	Sat	4 45 7 27 14	44 5 57	7 29	morn		Thames, (Eng.) It was built by
21	S	4 46 7 26 14	41 6 0	8 17	0 8		Fitch. About 1793, John Stevens
22	Mon	4 47 7 25 14	39 6 3	9 10	0 44		propelled boats by steam, 5 to 6
23	Tue	4 48 7 24 14	37 6 6	10 5	1 29		miles per hour. Robert Fulton
24	Wed	4 49 7 23 14	36 6 8	11 0	2 24		launched a steamboat on the Seine,
25	Thu	4 49 7 22 14	34 6 9	11 55	3 29		(France) in 1803, which performed
26	Frid	4 50 7 22 14	32 6 10	morn	rises.		four miles per hour. In the sum-
27	Sat	4 51 7 21 14	30 6 10	0 49	8 22		mer of 1807, Fulton launched a
28	S	4 52 7 20 14	29 6 10	1 39	8 42		boat on the Hudson, which was
29	Mon	4 53 7 20 14	27 6 9	2 27	9 11		
30	Tue	4 54 7 18 14	25 6 8	3 15	9 34		
31	Wed	4 55 7 17 14	23 6 5	4 2	9 58		

entirely successful. A few days later, the Stevens' had a boat ready, but as Fulton and Livingston had the exclusive right to navigate the Hudson, the Stevens' boat was sent to the Delaware, being the first boat that navigated the ocean. In 1815, Fulton's boats made the first passage from New York to Providence. The "Savannah" went from New York to Russia, in 1817. In 1818, the first steam-ship went from New York to New Orleans. In 1825, the "Enterprise" went from London to Calcutta.

WASHINGTON, GEORGE was born Feb. 22, 1732. In 1751, became an adjutant-general of Virginia; soon after, was sent by Gov. Dinwiddie on a perilous mission to the French posts in the West. Distinguished himself in the defence of Fort Necessity against the French, having, at that time, the command of a regiment. Was an aid-de-camp of Braddock in the expedition of 1775. From thence, till 1759, was engaged in protecting the frontier from French incursions. Was chosen member of the first Congress. Appointed commander-in-chief in 1775. Held the station throughout the war of the Revolution. Was chosen President of the Convention which framed the Constitution; and was President of the United States from 1789 to 1797. Having

MOON'S PHASES.

	D. H. M.		D. H. M.
Third Quarter,	2 4 54 M.	First Quarter,	17 3 40 M.
New Moon,	9 4 23 E.	Full Moon,	24 4 42 E.

D. mo	Days of the week.	SUN rises & sets.	L'gth of Days.	SUN slow.	Moon South.	Moon Rises.
1	Thu	4 56 7 16	14 21	6 3	4m 51	10 25
2	Frid	4 57 7 15	14 19	5 59	5 43	10 57
3	Sat	4 58 7 14	14 17	5 55	6 39	11 38
4	S	4 59 7 13	14 15	5 50	7 38	morn
5	Mon	5 0 7 12	14 12	5 45	8 39	0 28
6	Tue	5 07 7 11	14 10	5 39	9 40	1 20
7	Wed	5 2 7 10	14 8	5 33	10 39	2 39
8	Thu	5 3 7 8	14 6	5 25	11 34	3 52
9	Frid	5 4 7 7	14 4	5 18	0a 24	sets.
10	Sat	5 5 7 6	14 2	5 10	1 10	7a 57
11	S	5 6 7 5	13 59	5 1	1 53	8 16
12	Mon	5 7 7 3	13 57	4 51	2 34	8 36
13	Tue	5 8 7 2	13 54	4 41	3 14	8 55
14	Wed	5 9 7 0	13 52	4 31	3 54	9 15
15	Thu	5 10 6 59	13 49	4 20	4 36	9 39
16	Frid	5 11 6 58	13 47	4 8	5 21	10 6
17	Sat	5 12 6 57	13 45	3 56	6 8	10 37
18	S	5 13 6 55	13 42	3 44	6 59	11 26
19	Mon	5 14 6 54	13 40	3 31	7 52	morn
20	Tue	5 15 6 53	13 38	3 17	8 47	0 10
21	Wed	5 16 6 51	13 35	3 3	9 43	1 10
22	Thu	5 17 6 50	13 33	2 49	10 37	2 19
23	Frid	5 18 6 59	13 30	2 34	11 29	3 31
24	Sat	5 29 6 47	13 29	2 19	morn	rises.
25	S	5 2 6 45	13 25	2 3	0 19	7a 14
26	Mon	5 21 6 43	13 23	1 47	1 8	7 38
27	Tue	5 22 6 41	13 20	1 30	1 57	8 1
28	Wed	5 23 6 40	13 18	1 13	2 47	8 28
29	Thu	5 24 6 38	13 15	0 56	3 39	8 53
30	Frid	5 25 6 36	13 13	0 38	4 34	9 37
31	Sat	5 26 6 34	13 10	0 20	5 32	10 24

earned the revered name of "Father of his Country," he died on Saturday, the 15th of December, 1799.

1. The Newtonian Philosophy was published in 1686.

2. Homer flourished 907 years before Christ.

3. Pliny, the Roman Historian, died in the 17th year after Christ.

4. Captain Cook returned from his first voyage around the world in 1771.

5 The Dutch settled at Albany in 1613.

6. The Puritans landed at Plymouth in 1620.

7. The Seat of Government was removed to Washington in 1800.

8. Potatoes were taken to Ireland from America in 1565.

9. The Erie Canal was commenced July 4th, 1816.

11. The New Style was introduced by Gregory 13th, in 1582.

12. Martin Luther began the reformation in 1517.

13. Merino sheep were first brought to the U. States in 1802.

14. Solon, the Athenian law-giver, died 558 years before Christ.

15. The present translation of the Bible was first published in 1610.

GENERAL STATISTICE.

Virginia.

Population, - - - -	1,211 272
No. of children and youth, - - - -	300,000
No. without the means of school education, - - - -	117,000
No. of schools, - - - -	2,833
Size of the school fund, - - - -	\$1,551,857 47
Annual revenue, - - - -	78,340 61
Annual expenditure of this revenue, - - - -	62,927 18
Annual increase of the capital fund, - - - -	15,413 43
Out of the annual expenditure of 62,928 18, there is given to the common schools only - - - -	45,000 00

MOON'S PHASES.

	D. H. M.		D. H. M.
New Moon,	7 5 27 E.	Full Moon,	22 2 13
First Quarter,	15 9 2 E.	Third Quarter,	29 4 47

D. mo	Days of the week	SUN rises & sets.	L'gth of Days.	SUN last.	Moon South.	Moon Rises.
1	S	5 27 6 33	13 8	0 0	6m 33	11 21
2	Mon	5 28 6 32	13 5	0 17	7 34	morn
3	Tue	5 29 6 30	13 3	0 36	8 33	0 28
4	Wed	5 30 6 29	13 0	0 56	9 28	1 39
5	Thu	5 31 6 27	12 57	1 15	10 18	2 50
6	Frid	5 32 6 26	12 55	1 35	11 5	3 59
7	Sat	5 33 6 24	12 52	1 55	11 48	sets.
8	S	5 34 6 23	12 50	2 15	0a 30	6a 40
9	Mon	5 35 6 21	12 47	2 36	1 10	6 58
10	Tue	5 36 6 19	12 44	2 56	1 50	7 29
11	Wed	5 37 6 18	12 42	3 17	2 32	7 44
12	Thu	5 38 6 16	12 39	3 38	3 15	8 7
13	Frid	5 39 6 14	12 36	3 59	4 1	8 37
14	Sat	5 40 6 12	12 34	4 20	4 50	9 12
15	S	5 41 6 10	12 31	4 41	5 42	10 0
16	Mon	5 42 6 8	12 28	5 2	6 35	10 55
17	Tue	5 42 6 7	12 26	5 23	7 29	11 58
18	Wed	5 43 6 5	12 23	5 44	8 23	morn
19	Thu	5 44 6 4	12 20	6 5	9 16	1 8
20	Frid	5 45 6 2	12 18	6 26	10 7	2 21
21	Sat	5 46 6 1	12 15	6 47	10 56	3 35
22	S	5 47 5 59	12 12	7 8	11 46	4 50
23	Mon	5 48 5 57	12 10	7 29	morn	rises.
24	Tue	5 49 5 55	12 7	7 49	0 36	6a 28
25	Wed	5 50 5 53	12 4	8 10	1 29	6 58
26	Thu	5 51 5 52	12 1	8 30	2 25	7 35
27	Frid	5 52 5 50	11 59	8 51	3 24	8 19
28	Sat	5 53 5 49	11 56	9 11	4 26	9 16
29	S	5 54 5 47	11 53	9 30	5 28	10 20
30	Mon	5 55 5 45	11 51	9 50	6 28	11 29

QUARTZ.—The most common

and widely distributed stone. It has a great variety of appearances, all of which, however, have some common features by which they may easily be known. It is sufficiently hard to scratch glass.—Flint is a species of quartz. It is composed, when pure, of the two simples—silicon and oxygen.

ULLOA, don Antonio, governor of Louisiana in 1776, when under the dominion of Spain. He published an account of his voyage to South America, where he remained ten years. Ferdinand III. appointed Ulloa to travel over Europe, to collect information concerning agriculture, sciences and the arts. He was distinguished as a mathematician, an engineer, and a man of science; and was elected member of the "Royal Society" in 1745.

VICTORIES OF THE MIND OVER bodily pain, exhibit, most vividly, the commanding strength of intellect. Archbishop Cranmer, when burned at the stake, held

Illinois.

Population,	-	-	-	-	-	-	200,974
No. between 4 and 16 years of age, not far from	-	-	-	-	-	-	62,000
Size of the school fund,	-	-	-	-	-	-	\$1,924 109

This fund is now in the present state:

Actual fund at interest,	-	-	-	-	-	-	\$108,843
Value of seminary lands unsold,	-	-	-	-	-	-	400,000
Value of sections, numbered 16, and given to create a school fund,	-	-	-	-	-	-	1,211,933
Estimate of the 3 per cent. fund on public lands not sold in the State,	-	-	-	-	-	-	563,333

Total, - - - - - \$1,924,109

Mississippi.

Population,	-	-	-	-	-	-	136,806
No. of children,	-	-	-	-	-	-	28,000

MOON'S PHASES.

	D. H. M.		D. H. M.
New Moon,	7 9 19 M.	Full Moon,	22 11 34 M.
First Quarter,	15 1 28 E.	Third Quarter,	29 3 4 M.

D. mo.	Days of the week.	SUN rises & sets.	Length of Days.	SUN fast.	Moon S. uth.	Moon Rises.
1	Fue	5 56 5	43 11	48 10	9 7m 13	morn
2	Wed	5 57 5	42 11	45 10	29 8 16	0 41
3	Thu	5 58 5	41 11	42 10	47 9 3	1 50
4	Frid	5 59 5	39 11	40 11	6 9 46	2 56
5	Sat	6 0 5	38 11	37 11	24 10 28	4 0
6	S	6 1 5	37 11	35 11	42 11 8	5 1
7	Mon	6 2 5	35 11	32 11	59 11 48	sets.
8	Tue	6 3 5	34 11	29 12	16 0a 29	5 46
9	Wed	6 4 5	32 11	27 12	33 1 12	6 9
10	Thu	6 5 5	31 11	24 12	49 1 57	6 43
11	Frid	6 6 5	29 11	21 13	5 2 45	7 13
12	Sat	6 7 5	28 11	18 13	20 2 35	7 55
13	S	6 8 5	26 11	16 13	35 4 27	8 45
14	Mon	6 9 5	25 11	13 13	49 5 20	9 44
15	Tue	6 10 5	23 11	11 14	2 6 12	10 50
16	Wed	6 11 5	22 11	8 14	15 7 4	11 59
17	Thu	6 12 5	20 11	5 14	28 7 54	morn
18	Frid	6 13 5	18 11	3 14	40 8 43	1 10
19	Sat	6 14 5	17 11	0 14	51 9 31	2 24
20	S	6 15 5	15 10	58 15	1 10 21	3 38
21	Mon	6 16 5	14 10	55 15	11 11 13	4 54
22	Tue	6 17 5	12 10	53 15	21 morn rises.	
23	Wed	6 18 5	11 10	50 15	29 0 8	5a 28
24	Thu	6 19 5	10 10	48 15	37 1 8	6 11
25	Fid	6 20 5	8 10	45 15	45 2 11	7 4
26	Sat	6 21 5	7 10	42 15	51 3 15	8 8
27	S	6 22 5	5 10	40 15	57 4 19	9 19
28	Mon	6 24 5	4 10	38 16	2 5 18	10 31
29	Tue	6 25 5	3 10	35 16	6 6 12	11 41
30	Wed	6 26 5	1 10	33 16	10 7 1	morn
31	Thu	6 27 5	0 10	30 16	13 7 46	0 49

his right hand, (with which he had signed his recantation from Protestantism) in the flames, exclaiming, repeatedly, with the greatest composure—"That unworthy hand." The American savage, though subjected to the most excruciating tortures his captors can inflict, maintains a calm dignity, and sings his war-song until death ends his sufferings. Before an Indian can become a "medicine man," he voluntarily subjects himself to bodily pain, — hanging on hooks, &c., which a person in civilized life would think it impossible to endure.

YANKEE DOODLE. This tune was composed in 1755, by a Doctor Shackburgh, of the British army, to ridicule the ungainly appearance of the Yankee recruits. General Cornwallis, no doubt, thought it a serious joke. when, 26 years afterwards, himself and his army marched into the American lines to the tune of Yankee Doodle.

Connecticut.

Having received the report for 1837, of the commissioner of the State school fund, we are enabled to give some further particulars.

Total capital of the school fund,	-	-	-	\$2 027,402 49
Income of the school fund during the past year,	-	-	-	113,135 83
Amount of moneys paid to schools from the State fund for the year ending March 21st, 1837,	-	-	-	95,862 85
No. of children between 4 and 17 years of age,	-	-	-	83,359
The income appropriated, gives to each child in the State, for the past year, precisely,	-	-	-	\$1 15

New Hampshire.

No. of inhabitants of a fit age to attend school,	-	-	-	64,000
Annual sum raised by tax for the support of schools,	-	-	-	\$101,000 00
Income from a literary fund,	-	-	-	9,000 00

MOON'S PHASES.

	D	H.	M.		D.	H.	M.
New Moon,	6	3	15	M.	Full Moon,	20	9 15 E.
First Quarter,	11	4	14	M.	Third Quarter,	27	6 32 E.

ZOOLOGY—the description of									
animals, including all facts that									
relate to their appearance, habits,									
formation, etc. <i>Zoological Insti-</i>									
<i>tute</i> —a collection of animals from									
every part of the world, (i. e., as									
generally applied.) Aristotle was									
the first who made this branch of									
knowledge a science. Pliny,									
Belon, Ray, Linnaeus, Buffon,									
Cavier, and others, have made									
Zoology a most interesting part									
of Natural History.									
KNOWLEDGE. The contin-									
ued progress of knowledge, and									
its gradual extension over the									
world, afford conclusive evi-									
dence that mankind is approach-									
ing towards a state of happiness									
and perfection. Ancient nations,									
to be sure, as Athens, Greece,									
Egypt, &c., were renowned for									
their learning and science, but we									
have no reason to conclude that									
knowledge was so universally dif-									
fused as at present. If the peo-									
ple of those nations <i>were</i> general-									
ly learned, they, compared with									
the number of enlightened na-									
tions <i>now</i> , would seem as nothing.									
Not only does the whole of Europe, and									
a great portion of America, abound in men of science, but many of the coun-									
tries on both continents have systems of schools for the complete education of									
every citizen. It must be allowed that the ancients possessed a knowledge of									
some arts and manufactures which we do not ; but the thousands of useful in-									
ventions which we have, that were unknown to them, swells the balance in									
our favor.									
Maine.									
Population,	-	-	-	-	-	-	-	-	399,462
Number of children attending school,	-	-	-	-	-	-	-	-	137,931
Annual sum raised by tax for support of schools.	-	-	-	-	-	-	-	-	\$160,20 000
No. of school districts supposed to be,	-	-	-	-	-	-	-	-	2,741*

* See U. S. Almanac.

MOON'S PHASES.

	D. H. M.		D. H. M.
New Moon,	5 10 4. E.	Full Moon,	20 7 47 M.
First Quarter,	13 4 50. E.	Third Quarter,	27 11 51 M.

D. no	Days of the week.	SUN rises and sets	L'gth of Days.	SUN fast.	Moon South.	Moon Rises.
1	S	7 5 4 34	9 29	10 54	8m 27	2m 49
2	Mon	7 6 4 34	9 28	10 32	9 9	3 50
3	Tue	7 7 4 34	9 27	10 8	9 52	4 53
4	Wed	7 8 4 33	9 25	9 44	10 38	5 57
5	Thu	7 9 4 33	9 24	9 20	11 27	sets.
6	Frid	7 10 4 33	9 23	8 55	0a 18	4a 38
7	Sat	7 11 4 33	9 22	8 29	1 10	5 32
8	S	7 12 4 33	9 21	8 3	2 3	6 33
9	Mon	7 13 4 33	9 20	7 37	2 54	7 38
10	Tue	7 14 4 33	9 20	7 10	3 43	8 45
11	Wed	7 15 4 33	9 19	6 42	4 30	9 53
12	Thu	7 16 4 33	9 18	6 15	5 16	11 2
13	Frid	7 16 4 33	9 18	5 46	6 1	morn
14	Sat	7 17 4 34	9 17	5 18	6 47	0 11
15	S	7 17 4 34	9 17	4 49	7 36	1 24
16	Mon	7 18 4 34	9 16	4 20	8 29	2 35
17	Tue	7 18 4 34	9 16	3 50	9 27	4 0
18	Wed	7 19 4 35	9 15	3 21	10 27	5 17
19	Thu	7 19 4 35	9 15	2 51	11 35	6 31
20	Frid	7 20 4 36	9 15	2 21	morn rises	
21	Sat	7 20 4 36	9 15	1 51	0 42	5a 46
22	S	7 21 4 37	9 15	1 21	1 44	7 3
23	Mon	7 21 4 37	9 15	0 51	2 42	8 19
24	Tue	7 22 4 38	9 15	0 21	3 33	9 29
25	Wed	7 22 4 38	9 15	SI. 9	4 20	10 34
26	Thu	7 23 4 39	9 15	39	5 3	11 36
27	Frid	7 23 4 39	9 16	1 9	5 44	morn
28	Sat	7 24 4 40	9 16	1 39	6 25	0 33
29	S	7 24 4 40	9 17	2 8	7 6	1 41
30	Mon	7 25 4 41	9 17	2 33	7 48	2 37
31	Tue	7 25 4 42	9 18	3 6	8 33	4 36

WHAT HAVE I TO DO WITH
COMMON SCHOOLS?

In presenting the claims of the common school to individuals, it is not unfrequently the case that language like the following will meet your ears: "What have I to do with common schools? I have been to school all I ever shall go—I have no children, why should I be interested in the common school?" To such I would say—though you may no more attend school yourself—though you may not have children, yet common philanthropy should make you interested in their support. What! are you not interested in your country's freedom and prosperity? Care you not whether knowledge and intelligence, virtue and peace, spread through these United States? Or, instead of these, that ignorance, and vice, and superstition prevail? Say not, then, you feel no interest in the common school. If you are a patriot—if you are a philanthropist, you must, you will

feel interested in them. They are your country's safeguard—they are your neighbor's only barrier to ignorance and crime. Come out, then, like a genuine patriot, and give to these schools your hearty, generous support. Upon them depends the nation's prosperity—without them the people must suffer all the ills that general ignorance is heir to. The safety of your property and life lies in the virtue and intelligence of those around you.

From the best sources of information we can obtain, we have collected the following interesting facts:

No. of children in the U. States, between 4 and 16, and who should be in school, ...	3,509,000
No. not in school, and who do not use the means of a common school education, ...	600,000
No. of common schools in the U. States, ...	80,000
No. of teachers in these schools, ...	95,000
Annual sum expended on these schools, ...	\$15,000,000

The Teacher's Influence.

Said the distinguished Philosopher and Statesman, De Witt Clinton : " The situation of a teacher, in its influence on the character and destinies of the rising, and all future generations, has neither been fully understood or duly estimated."

We have, in the United States, not less than 95,000 Common School teachers, who are daily educating 4,000,000 of children—each one of whom is to be a *Citizen King*.

Who has measured the influence of these teachers? Whatever their learning and character may be, they will impress their likeness upon the children. He is the model, the criterion of the young minds, who imitate the teacher's gait, looks, speech, and manners. While impressions are readily made they sympathise with his feelings, and adopt his opinions. The Common School teachers give this nation its character and education.

Much is said of the influence of the Press, of the Clergy, and of party spirit ; but the influence of teachers is stronger and more lasting than all.

But who is watching this influence? Who measures it? Who is striving to make it higher and holier?

It is controlling more mind than the press and the pulpit—shaping the destinies of this republic every moment; and yet, what is either learning, or religion, or legislation, doing to enlighten or purify it?

Said M. De Fellenberg, while pointing to three hundred young men under his instruction: " These teachers are the great engine to regenerate Switzerland."

As teachers have the growing minds and hopes of the nation in their hands, they are the depositories and trustees of its prosperity and happiness. The school master either mends what nothing can mar, or mars what nothing can mend.

There is a kind of ink, which, when put on paper, is, at first, scarcely discernible; but in a short time it grows darker, and finally becomes so black and permanent, that you may burn the paper on coals of fire, and the writing will be seen in the cinders. Such is the influence of the teacher. It may be imperceptible at first; but it lasts beyond the grave.

What skilful and holy men should they be whose fearful office it is to watch and tune the pulses and vibrations of the soul! What a master should he be, who is to sweep the harp, the tones of which are to remain in the strings for ever!!

Teachers should be educated—their profession should be as *distinct* and *learned* as the Profession of Law, or Physic, or Divinity, and as liberally paid and honored. He who educates men, and gives them character, fills a profession the most difficult and the most responsible.

TO PARENTS.

The right education of your children is dearer to you than any other earthly object: for a good education is a young man's best capital. To educate your children well, is to give them a fair start in the world—it is to give them an equal chance for the privileges and honors of manhood.

But, to keep them from school the most of the time—to furnish them with a miserable, useless teacher—to deny them the necessary and the most approved school books—to be unwilling to spend a little to procure Papers and books for general information and reading—to do these things, or either one of these, is to do your children an incalculable injury.

You wish your children to be companions of the virtuous and the intelligent—then make them virtuous and intelligent; unless you do this, your children will be unfit for such society as you wish them to keep. You wish your offspring respected and influential—morality and intellect are always respected, and these qualities are always influential, too. You do not wish others to trample upon the rights of your children—you do not wish others to lead them, to think for them, or to make them mere tools for ambitious ends. Then give them an education—a mind, that they may know and keep their rights—that they may think for themselves, and have the privileges of FREEMEN. Ignorance is always the vassal, the slave of intelligence. The educated man always has had, and always will have, the advantage of ignorance; and if you let your children grow up uneducated, you let them grow up to be the tools and the slaves of others. You cannot do your children a greater injury than to let them step into manhood uneducated; and in no other way can you do these free institutions a greater evil.

You ought to put into your children's hands every thing that assists or encourages them in their studies. Do not hesitate at the expense. If you can strengthen one moral feeling, or one intellectual faculty in your child, you are well paid for almost any expense. Wealth will not make your offspring great or happy—happiness and greatness consists in virtue and knowledge. Let the education of your children, then, be your first care.

School Government.

Although the secret of governing others lies in the government of ourselves, I have seen teachers fretful, passionate, and vindictive. They grow angry, and throw ferules and books at the scholars—chuck together, with a crack, the heads of two lads who may be stealthily enough in close whispering—order the children to stand barefoot on peas, or to bend over with the head on the floor.

We regret to say that there is much corporeal punishment, and that it very seldom answers its end.

South, in one of his sermons, thus remarks: "It is certain that, in some cases, and with some natures, austerity must be used; there being, in youth, the man to be instructed, and the brute to be chastised. But how to do this discreetly, requires, in my opinion, a greater judgment than the world generally imagines, and that, I am sure, most masters pretend to possess." Stripes and blows are the last and basest remedy. Reason and persuasion should first be used.

Important to Children.

TOWN'S SPELLING BOOK.—This work should be in every primary school in the nation. It comprises and accomplishes the entire object of the whole language, on a plan so plain and practical, that it cannot fail of universal adoption. Heretofore, spelling books have taught words, and not their meaning; but this book gives all the primitive words of general use in the language, so arranged that every child *understands their meaning*, just as fast, and to the same extent, *as he learns to spell*. To this is appended the common prefixes and suffixes, which will enable the child to form, understand, and define compound and derivative words to the amount of fifty or sixty thousand. All this is accomplished by children of sufficient age to use any spelling book or attend school, without the least embarrassment in the progress of spelling. For sale by

ROBINSON, PRATT & Co, 63 Wall-st. N, Y.

Town's Spelling Book has the strong approval of General Dix, Superintendent of Common Schools of New York, and was adopted by the leading schools of New York and Albany, on the day of its publication. It must make a revolution in the study of words, and will soon become the spelling book of the English language.

J. ORVILLE TAYLOR.

DISTRICT LIBRARIES.—Says the honorable Mr. Wyse, member of the British Parliament: "A reading people will soon become a thinking people, and a thinking people must soon become a great people."

"Without books," says the quaint Bartholin, "God is silent, justice dormant, science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness." And this is true: for the history and the wisdom of other men and other generations. can be ours only by reading.

"Reading," says Lord Bacon, "makes a full man, and thinking a correct man." But what so apt to make us think, as books, which put us among the thinking, and give us the materials for thought. There is as much reason in sending a man into the field to cut down the grass without a scythe as to expect a child to grow up a strong intelligent man without books. The child requires a good library of books as much as the merchant does his store filled with goods. Books are, to the young mind seeking knowledge, what capital is to the man of business seeking wealth. We cannot expect the children of our State to grow rich in knowledge, unless we give them a good capital stock to work with. Why should we complain of the ignorance of the people, and continue to withhold from them the very means of information. They cannot, in some instances, obtain the learned teacher; we keep them from the light of science and literature, and then blame them for not being intelligent.

A Reason for having a School.

How often have I heard mothers say: "I shall be so glad when school commences again—I can do nothing with my children at home—they worry my very life out of me, daily."

The school is regarded as a place of confinement till the children are able to work—a prison for those who cannot be governed at home,

Cheap Teachers.

1. Many fathers there are who so love their money, and hate their children, that they have teachers for their children of no worth, thereby beating down the market, that they may purchase a *cheap ignorance*.

2. It was, therefore, a witty and handsome jeer which ARISTIPPUS bestowed on a sottish father, who had asked the philosopher "what he would ask to teach his child?"

3. Aristippus answered, "*A thousand drachmes*"—whereupon the father cried out, "*O Hercules!* how much out of the way you ask! for I can buy a slave at that rate."

4. "*Do it, then,*" said Aristippus, "*and thou shalt, instead of one, purchase two slaves: him that thou buyest for one, and thy son for another.*"—PLUTARCH'S MORALS.

To Parents.

Parents, look well to your school teachers; for the old proverb says, "that he who lives with a lame man, will learn of him to halt."

The very spring and root of honesty and virtue, lie in a good education.

OUR SCHOOL HOUSES.

These humble institutions, standing upon almost every acre of our land, and scattering light in every direction, are the guardians of freedom and the strength of our country. From every one of our eighty thousand school houses in this republic, there goes forth a stream of light that falls upon, cheers, and improves every farm, workshop, and family hearth, in the country. The school house is the former and the nourisher of the mind in the district. It is the place where the farmer, the mechanic, and the mothers, receive their education. The school houses of this State have given our prosperity, our enterprise, and our controlling station among the States. They have made it the "empire State;" for what are natural facilities unless there is *mind* to take advantage of them. Blow out the light of these institutions—let darkness rest upon these buildings, and we would soon grope our way to the savage state. Shut the door of the school house, and agriculture is forgotten, manufactures cease, and commerce stops. Strike from existence these intellectual fountains, which are daily pouring light and liberty over the land, and *all is night*—the darkness of midnight and barbarism.

Friends of education! to neglect these schools is as criminal, and shows the same want of patriotism and philanthropy, as to destroy them. Have you thought of this?

Moral Instruction.

"Knowledge is power"—but power to do evil as well as good. To make intelligence, then, a good, and an instrument to do good, the *heart* must be cultivated and the moral feelings trained.

Reading, writing, cyphering, &c., in themselves, have no moral character; and there is, too, a kind of knowledge which, in itself, is neither good nor bad.

For instance: an acquaintance with arithmetic will be as ready to help the rogue as the honest man;—so of writing, etc. Learning makes depravity and villainy still more terrible.

Education, therefore, without religious instruction, is not to be desired.

With instruction, we must implant a disposition to make a right use of knowledge. Hence, says Dr. Priestly: "I hesitate not to assert, that *Religion* is the first rational object of education." And says M. Cousin: "Popular education, to be a good, must be religious." And the opinion of Milton was this: "The end of learning is to know God aright, and out of that knowledge, to love and obey Him." How shall religious instruction be given, therefore, becomes a momentous question.

Different means have been tried, but for the most part they have proved defective. Some teachers believe that the moral improvement of children is attained by a strict vigilance on their inclinations, habits, and vices, and by prompt punishments. But this is only a *negative* education; its object being only to root out vices, and not the implanting of moral feelings and virtuous habits. And if good seed is not sown, the field is soon overrun by weeds.

Other teachers adopt an opposite system. They think that admonitions, exhortations, and reasonings, cannot fail to work a change in the minds and habits of children. But this does not always produce the desired effect. The children become so accustomed to these exhortations, that they do not mind them any longer; and, what is worse, they become insensible to every kind of reasoning—a state of mind which ought carefully to be avoided.

Thus it is believed that both of these systems are defective, and *that it is from the moral qualities and the personal character of the teacher*, that religious improvement can be reasonably expected. Either of the two systems may be resorted to, occasionally, but it is for the teacher "to point to heaven, and lead the way." For direction, let them read the following:

CHRIST AN EXAMPLE TO COMMON SCHOOL TEACHERS.

1. In the plainness, simplicity, and sincerity of his instruction.
2. In the earnestness and affection of his addresses.
3. In the faithfulness of his instructions.
4. In his forbearance with the ignorance and infirmities of those whom he taught.
6. In the adaptation of his instructions to the character and peculiarities of his hearers.
7. In his improvement of common scenes, objects, and circumstances, to convey salutary instructions. The following may suffice:
 - (1.) *Instructions from agriculture.* The ground. The seed. The flowers. The fruits. The grass. The harvest. The garner. The chaff.
 - (2.) *Instructions from living animals.* The sheep and goats. The serpent. The dove. The ravens. The sparrows.
 - (3.) *Instructions from the employments of life.* The fisherman. The husbandman. The shepherd. The steward.
 - (4.) *Instructions from Jewish customs.* The feast. The marriage. The dresses. The watches.

Let teachers, then, "go and do likewise."

To Parents.

Would a farmer take a beautiful horse to be shod, to a cheap blacksmith, that a penny or two may be saved? He will not, for he says, "the nail may be so driven into the foot as to make it lame, and I shall lose my horse. No, I had rather pay a few cents more, than run the risk of losing my noble *Charlie*."

Two teachers apply for the school in his district. The one is ignorant, but offers to teach for \$10 per month; the other is experienced, but asks \$30 per month. The parents meet, and the \$10 man is employed. That the young mind is a more delicate thing to handle than a horse's foot is not perceived; and that the child is much more easily ruined by want of skill is never dreamed of.

A farmer sits in his door and sees a stranger coming in through the gate. The traveller approaches and asks the farmer if he does not want "to hire a hand." The farmer answers, "Yes, if I can find one to suit me." And then he puts the following questions to the stranger:—"Can you drive team? Can you mow? Can you chop? Can you cradle?" &c. &c. He is catechised most thoroughly.

Immediately after, another stranger asks him if "his school does not want to hire a teacher." The only question which the farmer asks, is—"How much do you ask a month, sir?" We ask the reader to remark the difference in the examination of the two applicants.

Again, the parent will either work with the hired man, or get his son to do so, to prevent the laborer from slighting his work, or from wasting a moment's time. Or he will get his neighbor to peep over the fence occasionally, to see that the hired man does not sit down on the plough too often. But the same watchful parent will put a man over his children in the school house, *and never go near him for years!!* For the above facts I have never been able to account.

2dly. Parents will labor hard and live sparingly all their lives, to give their children a "*start*" in the world, as it is called. But setting a young man afloat with money left him, is like tying bladders under the arms of one who cannot swim. Ten chances to one that he will lose his bladders and go to the bottom. *Teach him to swim*, and he will never need the bladders. Give a child a sound education and you have done enough for him. You have then given him a "*start*" that will ensure happiness and victory in the race.

"A good education is a young man's best capital," was truly and beautifully said by Miss Sedgwick. And farmers, listen to Governor Everett, for he has spoken the following:

"Husbandmen, sow the seed of instruction in your sons' and daughters' minds. It will grow up and bear fruit, though the driving storms scatter the blossoms of spring. Plant the germ of truth in the infant understandings of your children—*save—stint—spare—scrape—do any thing but steal—in order to nourish that growth; and it is little to say that it will flourish when your grave stones, crumbled into dust, shall mingle with the dust they covered;—it will flourish when that over-arching heaven shall pass away like a scroll, and the eternal sun which lightens it, shall set in blood.*"

If a blacksmith should put up the sign, "Watches mended *cheap*," would you take your gold lever to him? If you should, the *quack*, having heard that the silversmith rubbed, and pinched, and hammered the watch, would do the same. *But would your watch keep time?* So with the cheap teacher; he takes the children, and rubs, and pinches, and hammers them—but *do they keep time?*

If a parent could stand on the shore of the atlantic, and with one blow knock out all the light-houses, would he not be accountable for all the shipwrecks made during that darkness? And if the parent, through avarice or negligence, withholds from his child the light of truth, is he not responsible for the crimes that child may commit?

I have always admired that law of the Icelanders, which makes the court inquire, when a child is accused, whether the parents have given the offender a good education. And if not, the court inflicts the punishment on the parents.

The parent, that at any rate procures his child a good mind, well principled and tempered, makes a better purchase for him, than to lay out the money to enlarge his farm.

Spare the child in nick-nacks, toys and play-games, in silks and ribbons, as much as you please; but be not sparing in his education. It is not good husbandry to make his fortune rich and his mind poor.

School House.

The site for a school house should be elevated, or at least dry and airy, with a few trees around it. The ground around the house should be graduated to conduct the water off, and either turfed or graveled.

The building should front the south or west, rather than the north or east. If there should be land sufficient for a small garden, it might be advantageously cultivated by the teacher and pupils,

But they usually stand in the road, close by the wheelrut, and on some bleak, stony eminence, at the intersection of three or four roads, and where the winter's storms have an unbroken sweep, and hot rays of the summer's sun an oppressive, burning glare. Then, again, on some low, refuse piece of land, good for nothing else but to put a school house on.

The whole scene is barren and desolate—there being, in the vicinity, neither tree, nor grass, but in every direction, either stagnant pools, heated sand, or flinty rocks.

The *structure*, in most cases, is as bad as the location. For a fair likeness we ask the reader to look at the Cut—"As some School Houses look," and contrast it with the light, beautiful specimen of architecture in the Cut, "As the School House should look," and the one on the first page.

Every object, whether animate or inanimate, teaches us—each shady grove, or flowery shrub, or singing bird, teaches; and where nature is most eloquent, parents should place the infant mind.

Very little attention is now paid to ventillation of school rooms, and the consequence is, paleness, languor, and disease. As each child consumes about one gallon of air a minute, the atmosphere soon becomes loaded with disease, and poisonous to the lungs. Yet this air is taken in and thrown out, over and over again, without being permitted to escape.

Works on Education.

"Baron Cuvier always," says his biographer, "spent some part of the morning in examining the books written for the use of the Elementary Schools of Paris." And an eloquent English writer has said: "I know nothing we more want in this country, than good class books for the use of Popular Schools—books that shall exercise the judgment, and teach the children to reflect. Such works should be written by persons of philosophical minds, practised in education, and linked to no *exclusive system*—the great obstacle of knowledge in this country."

The highest intellects should write school books, for the most learned men are always the most simple, pure, and perspicuous writers.

It was once said: "Let me make the school books of a nation, and I care not who makes its laws." There is much wisdom in this apothegm; for the school books are the child's first books. They become a part of the infant mind—they shape and color our after thoughts. How much learning, and philosophy, and sympathy, then, is required to write books for children!

As the Common School gives the majority of the people the whole of their education, it should teach, besides "reading, writing, and arithmetic," political knowledge and duties, domestic economy, agriculture, chemistry, philosophy, &c. All these subjects may be taught, if suitable books are introduced.

The school books, published by J. Orville Taylor, 128 Fulton-street, are cheap and popular works which embrace the important subjects named above. The school that will obtain and use these books, will feel, at once, a new existence in interest and usefulness.

Importance of Common Schools.

From tables which have been carefully made, it is proved that nineteen out of twenty receive all their education in Common Schools. These schools then, educate the nation, and this education is that, and *that only*, which the Common Schools are prepared to give. As is the Common School so is the education of the people.

So the Common Schools are the sources of the nation's intelligence, they are both the *guardians* of our freedom and the pillars of this republic. With Common Schools, the empire and liberty of these States must rise or fall.

The security of life, property, and civil liberty, lies in the virtue and intelligence of the people, and nineteen out of twenty of our citizens must receive all their intelligence from the Common Schools. Who then can over estimate these primary Institutions?

The importance of Common Schools will be more distinctly seen by looking at their relations with other Institutions. In this country, the *very existence* of Colleges, Academies, and Professional Seminaries is dependent on good Common Schools. The proof is this. If children while in neglected miserable primary schools receive a distaste for letters, a dislike for mental refinement, they never can be induced to enter the higher schools. But let the

primary schools be good, and the children receive in them a love for letters, a desire for higher improvement, and they will go into the higher Seminaries and thus give these institutions their surest aid. "When the *lower stratum* of air is warm, the upper cannot be cold. So of education. When its spirit is once thoroughly infused into the mass of the people, colleges will require no stimulus but the power of that spirit."

Let us examine the connexion between the Bible Society and Common Schools. It will be remembered that these schools give to nineteen out of twenty, all their ability to read the Bible. The Bible Society is then, dependent on these schools; for the distribution of the Scriptures presupposes an education, and just so far as the people are not educated, this benevolent effort fails. As there are now among us one million of youth growing up in ignorance, does it not become the Bible distributor to inquire into the condition of Common Schools? Before the sower goes forth to sow the seed, *the soil must be prepared*. Take the Temperance Society. Man will seek pleasure. If he finds it not in intellectual pursuits, he will seek it in the paths of sensual indulgence. And it is to be feared that without early moral training and intellectual light, the vow to abstain will not be as strong as the appetite to indulge. Before we can expect men to give up the indulgence of the rake, we must give them other sources of happiness. And hence, along with the temperance *pledge* should go attractive and elevating instruction.

The Pulpit is also dependent on Common Schools; for the preacher must address his arguments to mind and intellect. But nineteen out of twenty in every congregation have such minds only as the Common Schools gave them, or prepared them to receive. The school-master is to till the ground for the seed of the preacher. If the former has not done his work, the sowing of the latter falls by the way side. And it was truly remarked by an old English Divine, "that the teacher often mars, what the preacher seldom mends."

And finally, what is the value of laws, unless there is intelligence to perceive their justice, and virtue to which they can appeal? But this intelligence and this virtue can be given to the great mass only through Common Schools; and thus have we not shown that the character and condition of these schools are of the highest importance to the American people.

School Books.

Our schools can, and *ought* to, increase the MIND of the nation. They ought to enlarge its views, its productive powers, its energies, and render the people industrious, and morally and intellectually happy. The common schools should prepare men for their callings, and for self-government.

A series of school books, embracing these subjects, has just been issued, at 128 Fulton-street, by J. Orville Taylor, and can be obtained at the book stores generally.

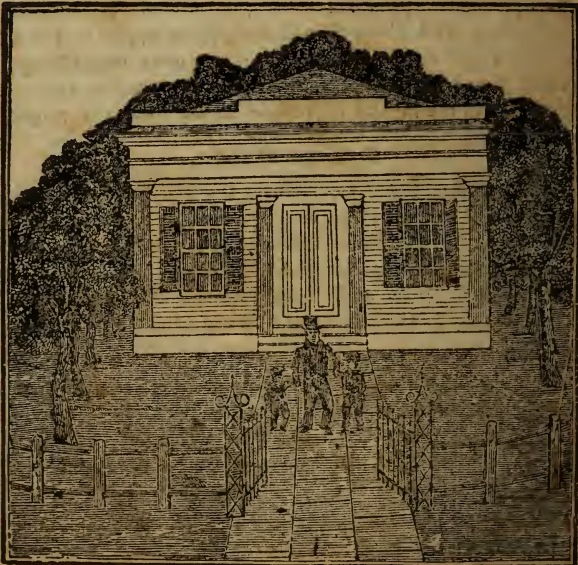
"*Common School Assistant*"—A monthly periodical, 8 quarto pages, devoted to the improvement of Common Schools in the United States. Price, 50 cents a year to single subscribers: 13 copies for \$5 00. Edited by Prof. J. Orville Taylor, and published at the rooms of the "American Common School Society, 128 Fulton-street, N. Y.

SCHOOLS can be furnished with *qualified* teachers, by applying to J. Orville Taylor, 128 Fulton-street, N. Y.

As some School Houses look.



As the School House should look.



THE
COMMON SCHOOL ALMANAC

FOR

1842.

BY J. ORVILLE TAYLOR.

Reader—you have not only a public, but a *private* interest in *this* Almanac; for he that attends to his interior self, that has a heart and keeps it, a mind that hungers and supplies it; who seeks a useful, not a worthless life, will find assistance here.

Teach and habituate the people to make a right use of the faculties which God has given them, and *then* trust them fearlessly to themselves.

PUBLISHED BY
CLEMENT AND PACKARD,
WHOLESALE BOOKSELLERS,
180 Pearl Street,
NEW YORK.

EQUINOXES AND SOLSTICES.

		D.	H.	M.
Vernal Equinox, ...	March	20	7	17 Evening.
Summer Solstice, ...	June	21	4	26 Evening.
Autumnal Equinox, ...	September	23	6	30 Morning.
Winter Solstice, ...	December	21	11	59 Evening.

ECLIPSES FOR 1842.

This year there will be three Eclipses of the Sun and two of the Moon. All of them are invisible in the United States.

1st. Of the Sun, Jan. 11th.

2d. Of the Moon, Jan. 26th, visible at Bengal.

3d. Of the Sun, July 8th, visible at Madeira and China.

4th. Of the Moon, July 22d, visible at Behring's Straits.

5th. Of the Sun, Dec. 31st, visible in South America.

MOVEABLE FEASTS.

Palm Sunday.	March 20	Ascension Day, ...	May 5
Easter Sunday, ...	March 27	Pentecost, ...	May 15
Low Sunday, ...	April 3	Trinity Sunday, ...	May 22
Rogation Sunday, ...	May 1	Advent Sunday, ...	Nov. 27

RATES OF POSTAGE.

The following rates of postage are charged conformably to an act of Congress:—

For any distance not exceeding 30 miles, ...	6 cents.
Over 30, and not over 80 miles, ...	10
Over 80, and not over 150 miles, ...	12 1-2
Over 150, and not over 400 miles, ...	18 3-4
Over 400 miles, ...	25

Double Letters, or those composed of two pieces of paper, double those rates.

Triple Letters, or those composed of three pieces of paper, triple those rates.

Packets, or letters composed of one or more pieces of paper, or one or more other articles, and weighing one ounce avoirdupois, quadruple those rates, and in that proportion for all greater weight.

Ship Letters, not carried by mail, are chargeable 6 cents.

If an abatement of letter postage be claimed, the letter must be opened in the presence of the postmaster, or one of his assistants; and if such letter should, instead of being overcharged, happen to be undercharged, the deficiency must be made up by the applicant.

EPIPHANY, or 12th day—Celebrates the arrival of the wise men from the East.

ASH WEDNESDAY—Is the day which commences the forty days of Lent.

PALM SUNDAY—Celebrates Christ's entrance in Jerusalem.

GOOD FRIDAY—Celebrates the Crucifixion of Jesus Christ.

EASTER SUNDAY—Celebrates the Resurrection of Jesus Christ.

ASCENSION DAY—Is forty days after Easter Sunday.

WHIT SUNDAY—Is forty nine days after Easter Sunday, and also the day of Pentecost.

TRINITY—Is the next Sunday after Whit Sunday.

ADVENT SUNDAY—Is that which is nearest to St. Andrew's day.

CHRISTMAS—Celebrates the birth of our Saviour, Jesus Christ.

ENTERED according to the Act of Congress, in the year 1841, by J. ORVILLE TAYLOR, in the Clerk's Office of the Southern District Court of the United States, in New-York

MOON'S PHASES.

	D.	H.	M.
☾ Last Quarter,	3	5	12 A.
● New Moon,	11	11	19 M.
☽ First Quarter,	19	4	4 A.
○ Full Moon,	26	0	43 A.

D	D	Sun	Sun	Sun's	Sun	Moon
M	W	Rises.	Sets.	Dec'l.	Slow.	South
1	Sa	7 25	4 43	23 1	3 51	3 42
2	S	7 25	4 44	22 56	4 19	4 36
3	M	7 25	4 45	22 50	4 47	5 24
4	Tu	7 25	4 45	22 44	5 14	6 12
5	W	7 25	4 46	22 38	5 41	1 1
6	Th	7 25	4 47	22 31	6 8	7 51
7	Fr	7 25	4 48	22 23	6 34	8 43
8	Sa	7 25	4 49	22 17	7 7	9 36
9	S	7 25	4 50	22 7	7 35	10 31
10	M	7 25	4 51	21 58	7 50	11 18
11	Tu	7 24	4 52	21 49	8 14	Ev.
12	W	7 24	4 53	21 40	8 38	0 56
13	Th	7 24	4 54	21 30	9 1	1 39
14	Fr	7 24	4 55	21 19	9 23	2 21
15	Sa	7 23	4 56	21 8	9 44	3 2
16	S	7 23	4 58	20 57	10 5	3 42
17	M	7 23	4 59	20 45	10 26	4 22
18	Tu	7 23	5 0	20 23	10 45	5 4
19	W	7 22	5 2	20 21	11 4	5 49
20	Th	7 21	5 3	20 8	11 22	6 39
21	Fr	7 20	5 4	19 55	11 39	7 32
22	Sa	7 19	5 5	19 41	11 55	8 31
23	S	7 19	5 6	19 28	12 11	9 33
24	M	7 18	5 7	19 13	12 26	10 37
25	Tu	7 17	5 8	18 59	12 40	11 39
26	W	7 17	5 9	18 44	12 53	Morn.
27	Th	7 16	5 10	18 28	13 5	0 37
28	Fr	7 15	5 12	18 13	13 17	1 34
29	Sa	7 14	5 13	17 57	13 28	2 26
30	S	7 14	5 14	17 40	13 27	3 17
31	M	7 12	5 16	17 24	13 37	4 5

H. Wat'r	Moon Rises and Sets.			
	New-York.	Massachusetts.	New-York.	Charleston.
Morn	10 25	10 25	10 25	10 25
0 42	11 31	11 30	11 26	11 26
1 28	Morn	Morn	Morn	Morn
2 28	0 40	0 39	0 34	0 34
3 43	1 50	1 47	1 42	1 42
5 5	3 2	2 57	2 37	2 37
6 18	4 8	4 2	3 38	3 38
7 17	5 10	5 4	4 37	4 37
8 5	5 45	5 39	5 12	5 12
8 43	6 47	6 41	6 16	6 16
9 15	Sets	Sets	Sets	Sets
9 59	5 54	5 58	6 16	6 16
10 20	6 53	6 56	7 10	7 10
10 49	7 54	7 56	8 5	8 5
11 10	8 51	8 52	8 56	8 56
11 40	9 52	9 52	9 52	9 52
Aft 7	10 52	10 51	10 47	10 47
0 41	11 54	11 52	11 43	11 43
1 18	Morn	Morn	Morn	Morn
1 55	1 0	0 56	0 38	0 38
3 7	2 8	2 3	1 40	1 40
4 35	3 20	3 14	2 49	2 49
6 7	4 30	4 22	3 55	3 55
6 21	5 35	5 29	5 4	5 4
8 22	6 32	6 27	6 7	6 7
9 7	Rises.	Rises.	Rises.	Rises.
9 40	6 45	6 48	7 3	7 3
10 10	8 3	8 5	8 14	8 14
10 35	9 16	9 16	9 17	9 17
11 1	10 25	10 25	10 23	10 23
Morn	11 40	11 39	11 31	11 31

WHY WE ARE INDIFFERENT.

The cause of Education is so good, so *very* good, so *undeniably* good, that we care nothing about it. If there was an active, strong party, advocating ignorance, the people would arouse.

MOON'S PHASES.

	D.	H.	M.
☾ Last Quarter,	2	5	30 M.
● New Moon,	9	6	58 M.
☽ First Quarter,	18	11	44 M.
○ Full Moon,	24	11	19 A.

D	D	Sun Rises	Sun Sets.	Sun's Dec'l.	Sun Slow.	Moon South
M	W	H. M.	H. M.	D. M.	M. S.	H. M.
1	Tu	7 10	5 19	17 7	13 55	4 57
2	W	7 9	5 19	16 50	14 2	5 47
3	Th	7 8	5 20	16 32	14 9	6 39
4	Fr	7 7	5 21	16 14	14 15	7 32
5	Sa	7 6	5 22	15 56	14 20	8 25
6	S	7 5	5 23	15 38	14 25	9 17
7	M	7 4	5 25	15 19	14 28	10 6
8	Tu	7 3	5 26	15 1	14 31	10 53
9	W	7 2	5 27	14 41	14 32	11 33
10	Th	7 1	5 29	14 22	14 34	Aft 20
11	Fr	6 59	5 30	14 2	14 34	1 1
12	Sa	6 58	5 31	13 43	14 34	1 41
13	S	6 57	5 33	13 40	14 34	2 21
14	M	6 55	5 34	13 2	14 31	3 3
15	Tu	6 54	5 35	12 42	14 28	3 46
16	W	6 52	5 36	12 21	14 25	4 33
17	Th	6 51	5 37	12 0	14 20	5 23
18	Fr	6 50	5 38	11 39	14 15	6 18
19	Sa	6 49	5 39	11 18	14 10	7 17
20	S	6 48	5 40	10 56	14 4	8 17
21	M	6 46	5 42	10 35	13 57	9 19
22	Tu	6 45	5 43	10 13	13 49	10 17
23	W	6 43	5 44	9 51	13 41	11 14
24	Th	6 42	5 46	9 29	13 32	Morn
25	Fr	6 40	5 47	9 7	13 22	0 9
26	Sa	6 39	5 48	8 44	13 12	1 2
27	S	6 37	5 49	8 22	13 1	1 54
28	M	6 36	5 50	7 59	12 50	2 45

H. Wat'r	Moon Rises and Sets.			
	New York.	Massachusetts.	New-York.	Charleston.
	H. M.	H. M.	H. M.	H. M.
	0 16	Morn.	Morn	Morn
	1 1	1 58	1 54	1 36
	1 56	3 0	2 55	2 32
	3 7	4 1	3 55	3 30
	4 34	4 46	4 40	4 13
	5 53	5 27	5 21	4 56
	6 54	6 4	5 59	5 36
	7 41	6 28	6 23	6 3
	8 22	Sets	Sets	Sets
	8 54	5 47	5 49	6 0
	9 30	6 46	6 47	6 53
	10 2	7 48	7 48	7 49
	10 32	8 22	8 22	8 20
	11 3	9 44	9 43	9 36
	11 36	10 47	10 45	10 33
	0 15	11 57	11 53	11 36
	0 51	Morn	Morn	Morn
	1 39	1 6	1 0	0 35
	2 40	2 15	2 9	1 42
	4 6	3 19	3 13	2 48
	5 47	4 12	4 7	3 44
	7 6	5 4	5 0	4 22
	8 5	5 43	5 39	5 26
	8 52	6 5	6 4	5 58
	9 9	Rises.	Rises.	Rises.
	9 40	8 4	8 4	8 4
	10 5	9 14	9 19	9 20
	10 40	10 25	10 27	10 38

We should remember that wickedness that is *vigilant* will be an overmatch for virtue, if she slumber on her post; and hence it is that a bad cause has often triumphed over a good one; for the followers of the former knowing their cause will

MOON'S PHASES.

	D.	H.	M.
☾ Last Quarter,	3	8	26 A.
● New Moon,	12	1	32 M.
☽ First Quarter,	19	5	45 A.
○ Full Moon,	26	9	0 M.

D M	D W	Sun Rises.	Sun Sets.	Sun's Dec'l.	Sun Slow.	Moon South	New- York.	Massa- chusetts.	New- York.	Charl- eston.
1	Tu	6 35	5 50	7 37	12 39	3 37	11 20	11 45	11 41	11 23
2	W	6 34	5 51	7 14	12 26	4 31	11 59	Morn	Morn	Morn
3	Th	6 32	5 52	6 51	12 14	5 24	Morn	0 49	0 43	0 19
4	Fr	6 31	5 54	6 28	12 1	6 19	1 36	1 53	1 47	1 20
5	Sa	6 29	5 55	6 5	11 47	7 12	2 45	2 46	2 40	2 12
6	S	6 28	5 56	5 41	11 33	8 3	4 2	3 28	3 22	2 58
7	M	6 26	5 57	5 18	11 19	8 51	5 20	4 6	4 1	3 40
8	Tu	6 25	5 59	4 55	11 4	9 36	6 24	4 34	4 30	4 13
9	W	6 23	6 0	4 31	10 49	10 19	7 12	5 1	4 58	4 45
10	Th	6 21	6 1	4 8	10 33	11 0	7 52	5 22	5 21	6 13
11	Fr	6 19	6 2	3 44	10 17	11 40	8 27	Sets	Sets	Sets
12	Sa	6 17	6 3	3 21	10 1	Aft 21	8 59	6 36	6 36	6 36
13	S	6 15	6 4	2 57	9 45	1 2	9 31	7 40	7 39	7 37
14	M	6 14	6 5	2 34	9 28	1 45	10 3	8 42	8 40	8 29
15	Tu	6 13	6 6	2 10	9 11	2 31	10 36	9 45	9 42	9 27
16	W	6 11	6 7	1 46	8 54	3 20	11 9	10 58	10 53	10 33
17	Th	6 10	6 8	1 23	8 36	4 12	11 46	Morn	11 59	11 33
18	Fr	6 8	6 9	0 59	8 19	5 9	Aft 28	0 4	Morn	Morn
19	Sa	6 6	6 10	0 35	8 1	6 7	1 18	1 6	1 0	0 33
20	S	6 4	6 11	N	7 43	7 6	2 22	2 9	2 3	1 39
21	M	6 3	6 13	0 35	7 24	8 3	3 48	3 7	3 2	2 42
22	Tu	6 1	6 14	0 59	7 6	8 59	5 26	3 39	3 36	3 21
23	W	6 0	6 15	1 22	6 48	9 54	6 47	4 9	4 8	4 0
24	Th	6 59	6 16	1 46	6 29	10 46	7 44	4 40	4 40	4 37
25	Fr	6 57	6 17	2 9	6 11	11 33	8 29	5 11	5 11	5 12
26	Sa	6 55	6 18	2 33	5 52	Morn	9 9	Rises.	Rises.	Rises.
27	S	6 54	6 19	2 56	5 33	0 30	9 43	8 5	8 4	7 56
28	M	6 53	6 20	3 20	5 15	1 22	10 18	9 22	9 19	9 5
29	Tu	6 51	6 21	3 43	4 56	2 17	10 30	10 32	10 28	10 9
30	W	5 49	6 22	4 6	4 37	3 13	11 0	11 36	11 31	11 6
31	Th	5 47	6 23	4 29	4 19	4 8	11 39	Morn.	Morn	Morn

do nothing for them, do every thing for their cause; whereas, the friends of education, expecting every thing from the goodness of their cause, do nothing for it themselves.

A patriot is known by the interest he takes in common schools.

MOON'S PHASES.

	D.	H.	M.
☾ Last Quarter,	2	1	33 A.
☾ New Moon,	10	1	35 A.
☾ First Quarter,	18	1	36 M.
☾ Full Moon,	24	6	31 A.

D	D	Sun	Sun	Sun's	Sun	Moon	H. Wat'r	Moon Rises and Sets.			
M	W	Rises.	Sets.	Decl.	Slow.	South					
		H. M.	H. M.	D. M.	M. S.	H. M.		New-York.	Masachusetts.	New-York.	Charleston.
1	Fr	5 41	6 24	4 40	4 11	5 3	Morn	1 15	1 9	0 44	
2	Sa	5 43	6 25	4 52	3 42	5 46	1 16	2 0	1 55	1 31	
3	S	5 41	6 26	5 15	3 24	6 45	2 2	2 35	2 30	2 7	
4	M	5 39	6 27	5 38	3 6	7 32	3 20	3 4	3 0	2 41	
5	Tu	5 37	6 28	6 1	2 49	8 17	4 34	3 27	3 24	3 10	
6	W	5 35	6 29	6 24	2 31	8 59	5 38	3 47	3 45	3 34	
7	Th	5 33	6 30	6 47	2 14	9 38	6 36	4 9	4 9	4 6	
8	Fr	5 32	6 31	7 9	1 57	10 19	7 14	5 2	5 2	5 2	
9	Sa	5 30	6 32	7 34	1 40	10 59	7 52	5 54	5 54	5 57	
10	S	5 28	6 33	7 54	1 23	11 42	8 26	Sets.	Sets.	Sets.	
11	M	5 27	6 34	8 10	1 7	Aft 27	9 1	7 39	7 34	7 20	
12	Tu	5 25	6 35	8 38	0 51	1 16	9 38	8 44	8 40	8 22	
13	W	5 24	6 33	9 0	0 35	2 8	10 15	9 55	9 50	9 27	
14	Th	5 23	6 37	9 21	0 19	3 3	10 51	11 0	10 54	10 29	
15	Fr	5 21	6 38	9 43	Fast.	4 0	11 32	11 57	11 51	11 26	
16	Sa	5 20	6 39	10 4	0 10	4 59	Aft 16	Morn	Morn	Morn	
17	S	5 18	6 40	10 25	0 24	5 57	1 5	0 54	0 50	0 31	
18	M	5 16	6 41	10 46	0 38	6 54	2 8	1 36	1 33	1 19	
19	Tu	5 15	6 42	11 7	0 52	7 45	3 29	2 13	2 12	2 4	
20	W	5 13	6 43	11 28	1 5	8 36	4 56	2 43	2 43	2 41	
21	Th	5 12	6 45	11 48	1 18	9 27	6 14	3 8	3 8	3 8	
22	Fr	5 10	6 46	12 9	1 31	10 17	7 15	3 39	3 40	3 45	
23	Sa	5 9	6 47	12 29	1 43	11 8	8 3	4 25	4 27	4 38	
24	S	5 8	6 48	12 49	1 54	Morn	9 4	Rises.	Rises.	Rises.	
25	M	5 6	6 49	13 8	2 5	0 2	9 23	8 8	8 4	7 47	
26	Tu	5 5	6 50	13 28	2 16	0 58	10 2	9 18	9 13	8 53	
27	W	5 4	6 51	13 47	2 26	1 54	10 42	10 19	10 13	9 49	
28	Th	5 2	6 52	14 6	2 36	2 50	11 21	11 14	11 8	10 43	
29	Fr	5 1	6 53	14 25	2 45	3 45	Morn	11 58	11 52	11 27	
30	Sa	5 0	6 54	14 43	2 54	4 37	0 6	Morn	Morn	Morn	

ONE OR THE OTHER.

To govern men, there must be either Soldiers or Schoolmasters,
Books or Bayonets, Camps and Campaigns, or Shools and Churches
—the cartridge box or the ballot box.

MOON'S PHASES.

	D.	H.	M.
☾ Last Quarter,	2	7	50 M.
☉ New Moon,	10	6	42 M.
☾ First Quarter,	17	7	14 M.
☉ Full Moon,	22	4	43 M.

D	D	Sun	Sun	Sun's	Sun	Moon
M	W	Rises.	Sets.	Decl.	Fast.	South
1	S	4 59	6 55	15 2	3 2	5 25
2	M	4 58	6 56	15 20	3 9	6 10
3	Tu	4 57	6 57	15 38	3 16	6 53
4	W	4 56	6 58	15 55	3 23	7 34
5	Th	4 55	6 59	16 12	3 28	8 15
6	Fr	4 54	7 0	16 29	3 34	8 55
7	Sa	4 53	7 1	16 46	3 38	9 38
8	S	4 52	7 2	17 3	3 42	10 22
9	M	4 51	7 3	17 19	3 46	11 10
10	Tu	4 50	7 4	17 35	3 49	11 59
11	W	4 49	7 5	17 50	3 51	Aft 57
12	Th	4 48	7 6	18 6	3 53	1 55
13	Fr	4 47	7 7	18 21	3 54	2 54
14	Sa	4 46	7 8	18 35	3 54	3 53
15	S	4 44	7 9	18 50	3 54	4 49
16	M	4 43	7 10	19 4	3 54	5 43
17	Tu	4 42	7 11	19 18	3 53	6 32
18	W	4 41	7 12	19 31	3 51	7 22
19	Th	4 40	7 13	19 44	3 49	8 10
20	Fr	4 39	7 14	19 57	3 47	9 0
21	Sa	4 38	7 14	20 9	3 43	9 51
22	S	4 37	7 15	20 21	3 40	10 41
23	M	4 36	7 16	20 33	3 35	11 40
24	Tu	4 36	7 17	20 44	3 31	Morn
25	W	4 35	7 18	20 55	3 25	0 37
26	Th	4 34	7 19	21 6	3 20	1 32
27	Fr	4 34	7 20	21 16	3 13	2 27
28	Sa	4 33	7 21	21 26	3 7	3 17
29	S	4 32	7 22	21 36	2 59	4 4
30	M	4 32	7 22	21 45	2 52	4 48
31	Tu	4 31	7 23	21 54	2 44	5 30

H. Wat'r	Moon Rises and Sets.			
New-York.	Massachusetts.	New-York.	Charleston.	
0 53	1 1	0 57	0 38	
2 31	1 27	1 24	1 09	
2 31	1 50	1 48	1 37	
3 33	2 13	2 12	2 6	
4 36	2 36	2 36	2 35	
5 36	2 58	2 58	3 0	
6 28	3 22	3 23	3 30	
7 16	3 54	3 56	4 8	
7 57	4 24	4 28	4 45	
8 37	Sets.	Sets.	Sets.	
9 17	8 50	8 44	8 20	
10 1	9 52	9 46	9 21	
10 43	10 51	11 45	10 20	
11 24	11 39	11 34	11 11	
Aft 8	Morn	Morn	11 58	
1 6	0 14	0 11	Morn	
1 49	0 45	0 44	0 37	
2 55	1 11	1 11	1 10	
4 18	1 39	1 39	1 41	
5 39	2 9	2 11	2 20	
6 46	2 34	2 37	2 50	
7 39	3 6	3 9	3 28	
8 20	3 38	3 43	4 6	
9 3	Rises.	Rises.	Rises.	
9 47	9 1	8 55	8 30	
10 10	0 52	9 46	9 21	
10 30	10 17	10 11	9 47	
11 8	11 3	10 58	10 38	
11 46	11 31	11 27	11 10	
Morn	Morn	Morn	Morn	
1 5	0 16	0 13	0 1	

THE TEACHER'S REWARD.

Do we not pay those best who amuse us, and those least who instruct us? On whom do we lavish our wealth, our respect, and our attention? "Are not the purse, talents, and all, squandered upon

MOON'S PHASES.	D.	H.	M.
☾ Last Quarter,	1	1	55 M.
● New Moon,	8	5	17 A.
☽ First Quarter,	15	11	55 M.
○ Full Moon,	24	4	25 A.
☾ Last Quarter,	30	6	44 A.

D	D	Sun	Sun	Sun's	Sun	Moon	New-	Massa	New-	Charle
M	W	Rises.	Sets.	Decl.	Fast.	South	H. M.	H. M.	H. M.	H. M.
		H. M.	H. M.	D. M.	M. S.	H. M.				
1	W	4 31	7 24	22 2	3 25	6 10	1 47	1 40	0 40	0 37
2	Th	4 30	7 24	22 10	2 26	6 50	2 24	1 0	1 0	1 1
3	Fr	4 30	7 25	22 18	2 16	7 32	3 30	1 22	1 23	1 28
4	Sa	4 29	7 26	22 25	2 7	8 15	4 34	1 48	1 50	2 0
5	S	4 29	7 26	22 32	1 56	9 1	5 38	2 36	2 39	2 42
6	M	4 29	7 27	22 38	1 46	9 50	6 37	2 59	3 3	3 22
7	Tu	4 28	7 28	22 45	1 35	10 45	7 30	3 39	3 44	4 27
8	W	4 28	7 28	22 50	1 24	11 35	8 21	Sets.	Sets.	Sets.
9	Th	4 28	7 29	22 56	1 12	Aft 44	9 2	8 41	8 35	8 10
10	Fr	4 28	7 29	23 0	1 1	1 43	9 52	9 29	9 24	9 1
11	Sa	4 28	7 30	23 5	0 49	2 42	10 33	10 12	10 8	9 40
12	S	4 28	7 30	23 9	0 36	3 37	11 13	10 49	10 46	10 31
13	M	4 28	7 31	23 13	0 24	4 30	11 55	11 11	11 9	11 0
14	Tu	4 28	7 31	23 16	0 12	5 19	Aft 33	11 44	11 44	11 42
15	W	4 28	7 32	23 19	Slow.	6 8	1 23	Morn	Morn	Morn
16	Th	4 28	7 32	23 21	0 13	6 57	2 24	0 11	0 12	0 19
17	Fr	4 28	7 33	23 23	0 25	7 47	3 33	0 39	0 41	0 53
18	Sa	4 28	7 33	23 25	0 38	8 38	4 47	1 9	1 13	1 30
19	S	4 29	7 34	23 26	0 51	9 33	6 14	1 39	1 44	2 5
20	M	4 29	7 34	23 27	1 4	10 27	7 16	2 17	2 23	2 47
21	Tu	4 29	7 34	23 27	1 17	11 22	8 7	3 2	3 8	3 33
22	W	4 29	7 34	23 27	1 30	Morn	8 43	Rises.	Rises.	Rises.
23	Th	4 29	7 34	23 27	1 43	0 17	9 28	7 46	7 40	7 15
24	Fr	4 30	7 35	23 26	1 56	1 9	9 50	8 19	8 14	7 51
25	Sa	4 30	7 35	23 24	2 8	1 59	10 12	9 5	9 1	8 42
26	S	4 30	7 35	23 23	2 21	2 43	10 46	9 29	9 26	9 12
27	M	4 30	7 35	23 21	2 33	3 25	11 20	9 55	9 53	9 43
28	Tu	4 31	7 35	23 18	2 46	4 06	11 40	10 17	10 16	10 11
29	W	4 31	7 35	23 15	2 58	4 46	Morn	10 39	10 39	10 39
30	Th	4 31	7 35	23 12	3 10	5 26	1 30	11 24	11 24	11 27

those who pander to ignorance and folly? Vagrant singers and harlequins are flattered and feasted; quacks realize a fortune—a foreign dancer, publicly violating all decency, and (in correspondence with her own movements,) turning the public mind up

MOON'S PHASES.

	D.	H.	M.
● New Moon,	8	2	4 M.
☾ First Quarter,	14	5	9 A.
○ Full Moon,	22	6	1 M.
☾ Last Quarter,	30	9	41 M.

D	D	Sun	Sun	Sun's	Sun	Moon	H. Wat'r	Moon Rises and Sets.			
M	W	Rises.	Sets.	Decl.	Slow.	South		New-York.	Massachusetts.	New-York.	Charleston.
1	Fr	4 31	7 35	23 8	3 22	6 8		1 44	11 47	11 49	11 58
2	Sa	4 32	7 35	23 4	3 33	6 52		2 32	Morn	Morn	Morn
3	S	4 32	7 35	22 59	3 44	7 39		3 31	0 15	0 19	0 36
4	M	4 33	7 34	22 54	3 55	8 30		4 47	0 59	1 3	1 24
5	Tu	4 33	7 34	22 49	4 6	9 27		6 2	1 34	1 30	2 4
6	W	4 34	7 34	22 43	4 17	10 27		7 11	2 30	2 36	3 1
7	Th	4 35	7 34	22 37	4 27	11 23		8 2	Sets.	Sets.	Sets.
8	Fr	4 35	7 33	22 31	4 32	Aft 28		8 55	8 9	8 4	7 43
9	Sa	4 36	7 33	22 24	4 46	1 26		9 41	8 48	8 44	8 27
10	S	4 37	7 33	22 16	4 55	2 21		10 20	9 17	9 15	9 4
11	M	4 38	7 32	22 9	5 3	3 14		10 47	9 46	9 46	9 43
12	Tu	4 39	7 32	22 1	5 11	4 5		11 35	10 15	10 15	10 15
13	W	4 39	7 31	21 53	5 19	4 54		Aft 16	10 12	10 44	10 49
14	Th	4 40	7 31	21 43	5 26	5 44		0 56	11 9	11 14	11 25
15	Fr	4 41	7 30	21 34	5 33	6 35		1 53	11 37	11 45	Morn
16	Sa	4 42	7 29	21 25	5 39	7 28		3 0	Morn	Morn	0 1
17	S	4 43	7 29	21 15	5 44	8 21		4 24	0 9	0 22	0 46
18	M	4 44	7 28	21 4	5 49	9 17		5 49	0 48	1 2	1 27
19	Tu	4 44	7 27	20 54	5 54	10 11		6 54	1 40	1 54	2 19
20	W	4 45	7 27	20 43	5 58	11 4		7 47	2 36	2 84	3 11
21	Th	4 46	7 26	20 31	6 1	11 53		8 33	3 38	3 49	4 9
22	Fr	4 47	7 25	20 20	6 4	Morn		9 20	Rises.	Rises.	Rises.
23	Sa	4 48	7 24	20 8	6 6	0 39		9 47	8 4	7 56	7 40
24	S	4 49	7 23	19 55	6 7	1 22		10 14	8 28	8 22	8 10
25	M	4 49	7 22	19 43	6 9	2 4		10 38	8 47	8 44	8 37
26	Tu	4 50	7 22	19 30	6 9	2 44		11 0	9 6	9 5	9 3
27	W	4 51	7 21	19 16	6 9	3 24		11 30	9 27	9 27	9 28
28	Th	4 52	7 20	19 3	6 8	4 4		Morn	9 49	9 52	9 58
29	Fr	4 53	7 19	18 49	6 7	4 47		0 26	10 15	10 20	10 31
30	Sa	4 54	7 18	18 34	6 5	5 31		1 4	10 30	10 38	10 53
31	S	4 54	7 17	18 20	6 3	6 30		1 48	11 21	11 31	11 50

down;" the rank, beauty, and fashion of the land rivalling to pay her their devotions, or so far made the animal by her influence, as to be eager to be harnessed to her car!! Whom, we ask again, do we honor and reward? Not the quiet conscientious school teacher,

MOON'S PHASES.

	D.	H.	M.
☉ New Moon,	6	9	49 M.
☾ First Quarter,	13	0	25 M.
☾ Full Moon,	20	9	17 A.
☾ Last Quarter,	28	10	53 A.

D M	W	Sun Rises.	Sun Sets.	Sun's Dec'l.	Sun Slow.	Moon South	New- York.	Mass- achusetts.	New- York.	Charle- ston.
1	M	4 56	7 16	18 5	6 0	7 13	2 46	Morn	Morn	Morn
2	Tu	4 57	7 15	17 50	5 56	8 10	4 3	1 3	1 9	1 34
3	W	4 58	7 14	17 34	5 52	9 0	5 36	2 13	2 19	2 44
4	Th	5 59	7 13	17 18	5 47	10 0	6 43	3 30	3 35	3 58
5	Fr	5 0	7 12	17 2	5 42	11 1	7 47	4 46	4 50	5 9
6	Sa	5 1	7 11	16 46	5 36	11 59	8 50	Sets.	Sets.	Sets.
7	S	5 2	7 10	16 29	5 29	Aft 2	9 24	7 51	7 50	7 42
8	M	5 3	7 8	16 12	5 22	1 55	10 0	8 12	8 12	8 11
9	Tu	5 4	7 7	16 55	5 15	2 47	10 45	8 48	8 48	8 49
10	W	5 5	7 6	15 38	5 6	3 38	11 17	9 13	9 15	9 24
11	Th	5 6	7 5	12 50	4 57	4 30	11 56	9 45	9 48	10 2
12	Fr	5 7	7 3	15 2	4 48	5 23	Aft 36	10 17	10 21	10 40
13	Sa	5 8	7 2	14 44	4 38	6 18	1 30	11 8	11 13	11 36
14	S	5 9	7 0	14 26	4 27	7 13	2 40	11 44	11 50	Morn
15	M	5 10	6 59	14 7	4 16	8 7	4 3	Morn	Morn	0 15
16	Tu	5 11	6 58	13 48	4 4	9 0	5 26	0 31	0 37	1 1
17	W	5 12	6 57	13 29	3 52	9 49	6 36	1 36	1 41	2 2
18	Th	5 13	6 55	13 10	3 39	10 37	7 25	2 35	2 39	2 56
19	Fr	5 14	6 54	12 51	3 26	11 20	8 10	3 40	3 43	3 56
20	Sa	5 15	6 53	12 31	3 12	Morn	8 43	Rises.	Rises.	Rises.
21	S	5 16	6 51	12 11	2 58	0 2	9 17	6 47	6 46	6 34
22	M	5 17	6 50	11 51	2 43	0 43	9 41	7 12	7 12	7 9
23	Tu	5 18	6 49	11 31	2 28	1 23	9 59	7 34	7 34	7 34
24	W	5 19	6 47	11 10	2 12	2 3	10 25	7 49	7 50	7 55
25	Th	5 20	6 45	10 50	1 56	2 44	10 50	8 19	8 23	8 31
26	Fr	5 21	6 43	10 29	1 40	3 28	11 21	8 46	8 54	9 5
27	Sa	5 22	6 41	10 8	1 23	4 15	11 57	9 24	9 27	9 45
28	S	5 23	6 40	9 47	1 6	5 4	Morn	10 6	10 11	10 32
29	M	5 24	6 38	9 26	0 48	5 58	1 18	10 57	11 3	11 27
30	Tu	5 25	6 36	9 4	0 31	6 54	2 13	11 41	11 47	Morn
31	W	5 26	6 34	8 43	0 12	7 53	3 32	Morn	Morn	0 12

daily and steadily, though obscurely, preparing himself to be the great teacher of mankind. Not him whose laborious office it is "to control petulance, excite indifference, and enlighten stupidity." Not him who gives to freedom that riches

MOON'S PHASES.

	D.	H.	M.
☉ New Moon,	4	5	19 A.
☾ First Quarter,	11	11	2 M.
☾ Full Moon,	19	1	37 A.
☾ Last Quarter,	27	10	9 M.

D	D	Sun	Sun	Sun's	Sun	Moon	New-	Mass	New-	Charl
M	W	Rises.	Sets.	Decl.	Fast.	South				
		H. M.	H. M.	D. M.	M. S.	H. M.				
1	Th	5 28	6 32	8 21	0 5	8 51	5 9	1 10	1 15	1 36
2	Fr	5 28	6 32	7 59	0 24	9 49	3 35	2 27	2 31	2 48
3	Sa	5 29	6 30	7 37	0 43	10 45	7 39	3 49	3 51	4 2
4	S	5 30	6 29	7 15	1 2	11 37	8 28	Sets.	Sets.	Sets.
5	M	5 31	6 27	6 53	1 22	Aft 32	9 10	6 43	6 43	6 43
6	Tu	5 32	6 26	6 30	1 41	1 25	9 45	7 11	7 12	7 18
7	W	5 33	6 24	6	2 1	2 19	10 21	7 43	7 45	7 57
8	Th	5 34	6 23	5 45	2 22	3 14	10 55	8 16	8 20	8 37
9	Fr	5 35	6 21	5 33	2 42	4 0	11 37	8 45	8 50	9 10
10	Sa	5 36	6 19	5 0	3 2	5 7	Aft 13	9 42	9 18	10 12
11	S	5 37	6 18	4 37	3 23	6 2	1 16	10 33	10 39	11 4
12	M	5 38	6 16	4 14	3 44	6 56	2 19	11 31	11 37	Morn
13	Tu	5 39	6 14	3 57	4 5	7 46	3 38	Morn	Morn	0 1
14	W	5 40	6 12	3 28	4 26	8 34	4 54	0 23	0 27	0 45
15	Th	5 41	6 10	3 5	4 47	9 19	6 2	1 33	1 36	1 50
16	Fr	5 42	6 8	2 42	5 8	10 1	6 55	2 34	2 36	2 46
17	Sa	5 42	6 7	2 19	5 29	10 42	7 36	3 34	3 35	3 38
18	S	5 43	6 5	1 56	5 50	11 23	8 12	4 32	4 32	4 33
19	M	5 44	6 4	1 33	6 12	Morn	8 46	Rises.	Rises.	Rises.
20	Tu	5 45	6 2	1 9	6 33	0 3	9 18	6 0	6 0	6 3
21	W	5 46	6 1	0 46	6 54	0 44	9 50	6 27	6 28	6 36
22	Th	5 47	5 59	0 22	7 15	1 27	10 53	6 50	6 52	7 2
23	Fr	5 48	5 57	Slow.	7 36	2 12	10 56	7 24	7 28	7 45
24	Sa	5 49	5 55	0 23	7 56	3 1	11 30	8 0	8 5	8 25
25	S	5 50	5 53	0 47	8 17	3 52	Morn	8 50	8 56	9 20
26	M	5 51	5 52	1 10	8 37	4 47	0 16	9 47	9 53	10 28
27	Tu	5 52	5 50	1 34	8 58	5 43	1 0	10 53	10 59	11 24
28	W	5 53	5 49	1 57	9 18	6 40	1 57	Morn	Morn	Morn
29	Th	5 54	5 47	2 20	9 37	7 36	4 39	0 10	0 14	0 32
30	Fr	5 55	5 45	2 44	9 57	8 30	6 8	1 22	1 25	1 39

H. Wat'r Moon Rises and Sets.

New-York.

Massachusetts.

New-York.

Charleston.

5 9	1 10	1 15	1 36
3 35	2 27	2 31	2 48
7 39	3 49	3 51	4 2
8 28	Sets.	Sets.	Sets.
9 10	6 43	6 43	6 43
9 45	7 11	7 12	7 18
10 21	7 43	7 45	7 57
10 55	8 16	8 20	8 37
11 37	8 45	8 50	9 10
Aft 13	9 42	9 18	10 12
1 16	10 33	10 39	11 4
2 19	11 31	11 37	Morn
3 38	Morn	Morn	0 1
4 54	0 23	0 27	0 45
6 2	1 33	1 36	1 50
6 55	2 34	2 36	2 46
7 36	3 34	3 35	3 38
8 12	4 32	4 32	4 33
8 46	Rises.	Rises.	Rises.
9 18	6 0	6 0	6 3
9 50	6 27	6 28	6 36
10 53	6 50	6 52	7 2
10 56	7 24	7 28	7 45
11 30	8 0	8 5	8 25
Morn	8 50	8 56	9 20
0 16	9 47	9 53	10 28
1 0	10 53	10 59	11 24
1 57	Morn	Morn	Morn
4 39	0 10	0 14	0 32
6 8	1 22	1 25	1 39

boon—two ideas, where but one was before. No! Of *him* it may be said, of all men, he is the most illy requited. Yet, noble laborer, thank God! your calling is high and holy; your fame is the property of Nations, and your renown will fill

MOON'S PHASES.

	D.	H.	M.
☉ New Moon,	4	1	27 M.
☾ First Quarter,	11	1	44 M.
☾ Full Moon,	19	6	16 M.
☾ Last Quarter,	26	7	44 A.

							H Wat'r	Moon Rises and Sets.			
D	D	Sun	Sun	Sun's	Sun	Moon		New-York.	Massachusetts.	New-York.	Charleston.
M	W	Rises.	Sets.	Decl.	Fast.	South					
1	Sa	5 56	5 43	3 7	10 1	9 23		6 8	2 40	2 41	2 49
2	S	5 57	5 42	3 30	10 35	10 15		7 14	3 54	3 54	3 58
3	M	5 58	5 41	3 54	10 53	11 9		8 6	5 0	5 8	5 6
4	Tu	5 59	5 39	4 17	11 12	11 54		8 47	Sets.	Sets.	Sets.
5	W	6 0	5 38	4 40	11 30	Aft 59		9 19	6 14	6 17	6 31
6	Th	6 1	5 37	5 3	11 47	1 55		10 5	6 49	6 53	7 1
7	Fr	6 2	5 35	5 26	12 4	2 54		10 42	7 34	7 39	8 2
8	Sa	6 3	5 34	5 49	12 21	3 52		11 24	8 23	8 29	8 54
9	S	6 4	5 32	6 12	12 37	4 48		Aft 9	9 19	9 25	9 50
10	M	6 5	5 31	6 35	12 53	4 41		1 1	10 21	10 26	10 49
11	Tu	6 6	5 29	6 58	13 9	6 30		1 55	11 22	11 26	11 45
12	W	6 7	5 28	7 20	13 24	7 17		2 59	Morn	Morn	Morn
13	Th	6 8	5 26	7 43	13 38	7 59		4 7	0 32	0 34	0 45
14	Fr	6 9	5 25	8 5	13 52	8 41		5 16	1 27	1 28	1 35
15	Sa	6 10	5 23	8 28	14 6	9 21		6 12	2 23	2 23	2 21
16	S	6 11	5 22	8 50	14 19	10 1		6 57	3 24	3 24	3 23
17	M	6 12	5 20	9 12	14 31	10 43		7 30	4 6	4 5	3 59
18	Tu	6 13	5 18	9 34	14 43	11 25		8 13	5 22	5 20	5 9
19	W	6 14	5 17	9 56	15 54	Morn		8 48	Rises.	Rises.	Rises.
20	Th	6 15	5 15	10 17	15 5	0 10		9 15	5 24	5 30	5 41
21	Fr	6 16	5 14	10 39	15 15	0 58		9 33	5 24	5 58	6 17
22	Sa	6 18	5 12	11 0	15 24	1 40		10 31	6 50	6 55	7 18
23	S	6 19	5 11	11 21	15 32	2 42		11 17	7 41	7 47	8 11
24	M	6 20	5 10	11 43	15 40	3 38		Morn	8 46	8 52	9 1
25	Tu	6 21	5 8	12 3	15 47	4 33		0 5	9 57	10 2	10 25
26	W	6 22	5 7	12 24	15 54	5 28		0 7	11 9	11 13	11 32
27	Th	6 24	5 5	12 44	16 0	6 22		1 37	Morn	Morn	Morn
28	Fr	6 25	5 4	13 5	16 4	7 14		2 42	0 19	0 22	0 37
29	Sa	6 26	5 3	13 25	16 9	8 5		4 3	1 35	1 36	1 43
30	S	6 27	5 2	13 45	16 12	8 56		5 31	2 45	2 45	2 45
31	M	6 28	5 1	14 4	16 14	9 47		6 42	3 38	3 37	3 32

the earth in after ages, as it sounds not far off, in your own day. Yours will be that humble, but not inglorious epitaph, commemorating "one, in whom mankind lost a friend, but no man an enemy."

MOON'S PHASES.

	D.	H.	M.
● New Moon,	8	11	11 M.
☾ First Quarter,	9	8	16 A.
○ Full Moon,	17	10	30 A.
☾ Last Quarter,	25	4	3 M.

D	D	Sun		Sun's		Moon		H. Wat'r	Moon Rises and Sets			
		Rises.	Sets.	Decl.	Fast.	South						
M	W	H. M.	H. M.	D. M.	M. S.	H. M.		H. M.	Massachusetts.	New-York.	Charleston.	
1	Tu	6 29	4 59	14 24	16 16	10 42		7 38	5 14	5 12	5 1	
2	W	6 30	4 58	14 43	16 17	11 34		8 23	Sets.	Sets.	Sets.	
3	Th	6 31	4 57	15 2	16 17	Aft 36		8 45	5 21	5 26	5 37	
4	Fr	6 32	4 56	15 21	16 17	1 36		9 48	6 11	6 17	6 41	
5	Sa	6 34	4 55	15 39	16 15	2 34		10 29	7 5	7 11	7 36	
6	S	6 35	4 54	15 57	16 13	3 29		11 10	8 5	8 10	8 33	
7	M	6 36	4 51	16 15	16 10	4 22		11 52	9 11	9 16	9 36	
8	Tu	6 38	4 50	16 33	16 6	5 10		Aft 37	8 12	10 16	10 33	
9	W	6 39	4 49	16 50	16 1	5 55		1 24	11 13	11 16	11 29	
10	Th	6 40	4 48	17 7	15 55	6 37		2 14	Morn	Morn	Morn	
11	Fr	6 42	4 47	17 24	15 49	7 18		3 8	0 16	0 16	0 19	
12	Sa	6 43	4 46	17 40	15 41	7 58		4 8	1 16	1 15	1 15	
13	S	6 44	4 45	17 57	15 33	8 38		5 10	2 10	2 9	2 5	
14	M	6 46	4 44	18 12	15 24	9 21		6 6	3 9	3 7	2 53	
15	Tu	6 47	4 43	18 28	15 15	10 5		6 57	4 12	4 9	3 55	
16	W	6 48	4 43	18 43	15 4	10 54		7 42	5 16	5 12	4 54	
17	Th	6 49	4 41	18 5	14 53	11 43		8 25	6 23	6 11	5 47	
18	Fr	6 50	4 40	19 13	14 40	Morn		9 4	Rises.	Rises.	Rises.	
19	Sa	6 51	4 39	19 27	14 27	0 37		9 46	5 38	5 42	5 58	
20	S	6 53	4 39	19 41	14 13	1 33		10 26	6 37	6 42	6 47	
21	M	6 54	4 38	19 54	13 59	2 29		11 5	7 49	7 53	8 27	
22	Tu	6 55	4 37	20 7	13 43	3 24		11 48	8 53	8 58	9 18	
23	W	6 56	4 36	20 20	13 27	4 18		Morn	10 48	10 52	11 9	
24	Th	6 57	4 36	20 32	13 9	5 10		0 30	11 24	11 26	11 21	
25	Fr	6 58	4 35	20 44	12 51	6 1		1 16	Morn	Morn	Morn	
26	Sa	6 59	4 34	20 56	12 33	6 50		2 14	0 36	0 36	0 36	
27	S	7 0	4 34	21 7	12 13	7 39		3 25	1 42	1 42	1 39	
28	M	7 1	4 33	21 18	11 53	8 30		4 41	2 55	2 53	2 44	
29	Tu	7 3	4 33	21 28	11 32	9 24		6 8	4 14	4 11	3 56	
30	W	7 4	4 33	21 38	11 10	10 20		7 12	5 26	5 22	5 34	

A CIVIL LUNATIC.

To see a man, on the fourth of July, boasting of his freedom, celebrating the birth day of his independence, and yet know

MOON'S PHASES. D. H. M.		
● New Moon,	1	11 18 A.
☾ First Quarter,	9	5 28 A.
○ Full Moon,	17	1 50 A.
☾ Last Quarter,	24	11 49 M.
● New Moon,	31	2 6 A.

D	D	Sun	Sun	Sun's	Sun	Moon	New-Y	Massa	New-Y	Charle
M	W	Rises.	Sets.	Decl.	Fast.	South				
1	Th	7 5	4 44	21 48	10 48	11 17	8 4	Sets.	Sets.	Sets.
2	Fr	7 6	4 34	21 57	10 25	Aft 17	8 55	4 56	4 58	5 13
3	Sa	7 7	4 34	22 6	10 1	1 14	9 34	5 49	5 55	6 19
4	S	7 8	4 33	22 14	9 37	2 9	10 13	6 54	6 59	7 20
5	M	7 9	4 33	22 22	9 12	3 0	10 52	7 57	8 2	8 23
6	Tu	7 10	4 33	22 30	8 47	3 48	11 30	8 58	9 1	9 16
7	W	7 11	4 33	22 37	8 21	4 31	Aft 11	10 1	10 3	10 4
8	Th	7 12	4 33	22 43	7 55	5 13	0 49	11 2	11 3	11 8
9	Fr	7 13	4 33	22 49	7 28	5 54	1 29	Morn	Morn	11 59
10	Sa	7 14	4 33	22 55	7 1	6 34	2 13	0 1	0 1	Morn
11	S	7 15	4 33	23 0	6 33	7 15	3 5	0 57	0 56	0 59
12	M	7 16	4 33	23 5	6 5	7 58	4 5	1 57	1 55	1 43
13	Tu	7 16	4 33	23 9	5 37	8 44	5 10	3 0	2 57	2 41
14	W	7 17	4 34	23 13	4 9	9 33	6 17	4 4	3 59	3 39
15	Th	7 17	4 34	23 17	4 40	10 26	7 11	5 11	5 6	4 43
16	Fr	7 18	4 34	23 19	4 11	11 22	8 3	6 14	6 8	5 44
17	Sa	7 18	4 34	23 22	3 41	Morn	8 50	Rises.	Rises.	Rises.
18	S	7 18	4 34	23 24	3 12	0 19	9 33	5 36	5 41	6 5
19	M	7 19	4 35	23 25	2 42	1 17	10 16	6 45	6 50	7 10
20	Tu	7 20	4 36	23 26	2 12	2 12	10 53	7 51	7 55	8 13
21	W	7 20	4 36	23 27	1 42	3 6	11 33	9 13	9 16	9 29
22	Th	7 21	4 37	23 27	1 12	3 58	Morn	10 27	10 28	10 36
23	Fr	7 21	4 37	23 27	0 42	4 49	0 11	11 33	11 33	11 34
24	Sa	7 22	4 38	23 26	Slow.	5 37	0 57	Morn	Morn	Morn
25	S	7 22	4 38	23 25	0 17	6 26	1 46	0 43	0 42	0 35
26	M	7 23	4 38	23 23	0 46	7 17	2 44	1 59	1 56	1 43
27	Tu	7 23	4 39	23 21	1 16	8 11	4 6	3 13	3 9	2 41
28	W	7 24	4 40	23 18	1 46	9 7	5 38	4 22	4 17	3 56
29	Th	7 24	4 40	23 15	2 15	10 4	6 50	5 29	5 23	4 59
30	Fr	7 25	4 41	23 11	2 45	11 2	7 46	6 27	6 21	5 57
31	Sa	7 25	4 42	23 7	3 14	11 55	8 35	7 15	7 10	6 47

him to be debased and brutalized by ignorance, with fetters on his soul and a padlock on his lips, is to have before us, what is too often seen, *a civil lunatic*.

PEOPLE'S COLLEGE.

From those who learn to read in the United States, nineteen out of twenty receive all their instruction in the Common Schools.—Hence, as is the Common School, so is the education of this people. In our Common Schools is spread the public table of knowledge, where are daily fed the youth of the nation. These schools are the sources of the nation's intelligence; they are the Guardians of liberty, each house being a Sentinel of freedom.

TO FARMERS.

The soil does not produce according to its natural richness, but *according to the intelligence that works it*. Therefore, the best *manure* farmers can obtain, is a good school for the district where their children are to receive the entire education. A good school will make the rich soil a blessing, and the barren one productive.

TO RICH BACHELORS.

Taxes for the support of schools, are like vapors which rise only to descend again, to beautify and fertilize the earth. Education is *the* great Insurance Company which insures all other insurance companies. No one is so high as not to need the education of the people as a *safeguard*; no one is so low as to be beneath its uplifting power. The safety of life and the security of property, lie in the virtue and intelligence of the people; for what force has law, unless there is *intelligence* to perceive its justice, and *virtue* to which that law can appeal.

TO DEMAGOGUES.

Would you not like a *half* educated people? Taught just enough to read what you say, but not enough to know whether it be true or not. There is good encouragement for you in *neglected* common schools.

THE SPIRIT OF THE AGE. *

It was said by a wit of a former age, that "worth meant wealth, and wisdom, the art of getting it." This burning satire will apply equally well to our own times, for to be rich is accounted a merit, to be poor an offence. A false standard of merit is thus erected, by which it is less important to be wise and virtuous, than to be rich. Hence each thing is labelled with its price, and every thing is bought and sold. We coin our hearts into gold, and trade our souls for gain.

The estimation we give to wealth may be seen by the simple phrase that "a man is said to be *worth so much*—worth just so much as his money amounts to, and no more. The term *gain*, is not applied to knowledge, virtue, or happiness: it is used solely to mark pecuniary acquisitions; it is synonymous with gold, as if nothing but gold were gain, and every thing else were loss.

And this becomes so insensibly. To live here is to live in the Temple of Mammon; and it is impossible to see this god so devoutly worshipped daily—to behold this reverence of the multitude—to stand in the presence of the Idol, and not catch the contagion of awe, and yield to the magic sorcery of wealth.

The very prevalence of this evil, forms its powerful protection and plea; for the "multitude never blush;" and ah! what strength in

"the solemn plausibilities of custom."

And what resistance to all this do we make? A faint sigh, perhaps, a hurried, heartless prayer, an occasional struggle, *so impotent as to invite defeat*.

"But what is life thus spent? and what are they
But frantic, who thus spend it?"

The *soul* twice lost; first starved and dwarfed on earth, then doomed hereafter.

But this love of money can be cured only by the expulsive power of a new affection. If we would not have the ivy to creep on the ground, we must erect an object for it to embrace, and by embracing, *ascend*; and if we would detach the heart from embracing the dust, we must give to it another and a nobler object. True culture must show it, that

* See "Mammon," by Harris.

"The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth."

And that

"Religion! she is the joy of man; his better wealth
The richest!"

We know full well, however, that the sensual, trafficking spirit of this age will cry out, as Macbeth did to the ghost of Banquo, "Take any shape but that." The times would inquire with the man who, after hearing a great poem praised, asked, "If it would make bread cheaper!" The age would be satisfied with King Henry the Fourth, "if each peasant had a *chicken* in his pot."

Yes, every thing is for physical well being. The *body* is Dives, clothed in purple, fareing sumptuously three times a day: while the *mind* is Lazarus, lying in rags at the gate, and fed only with the crumbs which fall from the sensual table.

WHAT IS EDUCATION?

The education required for the people is that which will give them the full command of every faculty, both of mind and body; which will call out their powers of observation and reflection; which will change mere creatures of impulse, prejudice, and passion, to thinking, loving, and reasoning men. An education that will lead to objects of pursuit and habits of conduct favorable to the happiness of each individual, and to the community. An education that will multiply the means of moral enjoyment, and diminish the temptations of vice and sensuality.

BIBLE AND COMMON SCHOOLS.

If we wish to secure the triumph of the Bible, we must begin by securing the triumph of Common Schools. The Rev. Dr. Duff, Missionary to India, told the General Assembly that, from a want of knowledge and science, the Hindoos were not capable of estimating the evidence of the Gospel, which to their dark, feeble minds, appeared like an old wife's fable. Dr. Duff proposed that the Board of Missions should give to the Hindoos instruction in the various branches of a

common education, that their minds might be able to see the truth and importance of the Scriptures.

Before the sower goes forth to sow his seed, the ground must be prepared. Common Schools must plough for the Bible. The seed will not take root if the ground be not ploughed; neither can the Bible be understood if Common Schools have not gone before it.

The Bible, then, that charter of liberty—the Magna Charta of a world's freedom—"shineth in darkness, and the darkness comprehendeth it not" if Common Schools are neglected. And to the Clergy we would say, to show the influence which the Bible *must* have in the schools, and the necessity, too, of general instruction

If the children of your congregation grow up in ignorance; encased in prejudice as in impenetrable armor, obedient to appetite, without that clearness of intellect which shall enable them to discern between truth and error—between realities and illusions,—without a vigilant and authoritative conscience,—without an abiding conviction that there can be nothing worthy the name of happiness, which is not founded upon truth; then, when these children are transferred from the benches of the school-room to the pews of the meeting-house, you may preach to them with the wisdom and the fervency of an Apostle, and the chance is that it will be only as sounding brass or a tinkling symbol. How small the probability in such cases, that even the shafts of Divine truth will be able to penetrate the iron mail of prejudice and sensualism! How philosophically, as well as spiritually true, is that similitude in the parable of the sower—"It withered away, because it had no DEPTH OF EARTH!" If there be not an enlightened intellect, a vivid conscience, an habitual reverence for sacred things, the seed which is sown will fall on "*stony ground*," and there is infinite danger, even if it spring up, that, under the first heat of temptation, it will "*wither away*."

OPENING OF FALL SCHOOLS.

During the months of September and October the parents begin to send the older children to school. This is a good season of the year to make a change for the better, and we will with great earnestness and sincerity take the liberty of asking the School Districts a few plain practical questions:

1st. Can you expend money in any other way so wisely as in giving your children a good education?

What so essential to your happiness as virtue and intelligence, in those around you?

Of all men, who should be more virtuous and intelligent than that man who educates and forms the character of your children?

Will any thing but a higher salary secure higher qualifications?

If a well educated teacher saves school books, and above all, *your children's time*, by advancing them faster and more correctly in their studies, can you not afford to pay him more?

2dly. What is the condition of your school-house?

Are the windows filled with glass?

Are the clap-boards falling off?

Are the doors thrown off from the hinges?

Is the stove or the pipe out of order?

Are the school desks of the right construction? Have they back pieces? Are they cut full of holes and ridges with the penknife?

Does the school house leak rain and admit the wind?

Have you a wood house, well filled with wood, and large enough for the children to exercise in during bad weather?

Is this building located in a good place?

3dly. What school books do you use?

4thly. Can you not elect school officers who are competent, and will be faithful to the interests of the school?

5thly. Can you not keep your children more steadily at school?

Shall they this winter go to school one day, and stay at home the next?

Can you not give them more than two or three months schooling, during the whole fall and winter?

6thly. Will you not endeavor to visit the school once a week this winter, and take a suitable interest in your teacher and his instructions?

Will you not try to co-operate with him out of school, and in school?

Finally, will you not resolve, when the fall school is opened, to start anew on this momentous subject? Will you not begin then to give this subject more aid, more attention, than you have done?

TO TEACHERS.

1. Are you qualified for your arduous, difficult and responsible station?

2. Have you soberly and frequently considered the important duties of a teacher?

3. Do you love your business?

4. Do you intend to make teaching a profession, or merely a *temporary* thing, to be laughed at and dismissed as soon as something more desirable shall offer?

5. Can you sympathize with children ?
6. Can you look into the operations of the young intellect, and see how it thinks and how to make it think ?
7. Is it your daily and nightly study to excel in your business ?
8. Are you endeavoring to make teaching a distinct profession, as well rewarded and as honorable as law or physic, or divinity ?
9. Does your library contain all the works, volumes, periodicals, &c. &c. that have been published, to assist you in the art of teaching ?
10. Are you in manners, in habits, in principles, a good model for your pupils ?
11. Do you make your school pleasant ?
12. Do you make your scholars understand what they study ?
13. Do you make them apply their knowledge to the practical business of life ?
14. Have you introduced such books as teach the labors and duties of manhood—such as agricultural, mechanical, civil, &c.
15. Are you faithful to such parents as are indifferent to their children's education ?
16. Do you daily examine your government in school ? Could this not be improved ?
17. Can you not, by talking, by going from house to house, by giving lectures, by introducing improved school books, and a school library, by communications to the press, and by every possible judicious way, *do something to elevate the character of the district, and the usefulness of the school?*

HOW TO BECOME RICH.

How is a nation to grow rich and powerful ? Every one will answer, by cultivating and making productive what nature has given them. So long as their lands remain uncultivated, no matter how rich by nature, they are still no source of wealth ; but when they bestow *labor* upon them, and begin to plough and sow the fertile earth, they then become a source of profit. Now, is it not precisely the same case with the natural powers of *mind* ? So long as they remain uncultivated, are they not valueless ? Nature gives it is true, to the mind *talent*, but she does not give learning or skill ; just as she gives to the soil *fertility*, but not wheat or corn. In both cases the labor of man must make them productive. Now, this labor applied to the mind, is what we call *education*, a word derived from the Latin, which means the *educing* or bringing forth the hidden powers of that to which it is applied. In the same sense also, we use the word *cultivation* : we say, "*cultivate* the mind," just as we say, "*cultivate* the soil."

From all this, we conclude that a nation has two natural sources of

wealth: one, the *soil* of the nation, and the other, the *mind* of the nation. So long as these remain *uncultivated*, they add little or nothing to wealth or power. Agriculture makes the one productive, education the other. Brought under cultivation, the *soil* brings forth wheat and corn and good grass, while the weeds and briars and poisonous plants are all rooted out; so *mind* brought under cultivation, brings forth skill, and learning, and sound knowledge, and good principles; while ignorance, and prejudice, and bad passions, and evil habits, which are the weeds and briars and poisonous plants of the mind, are rooted out and destroyed.—*Dr. McVickar.*

TO PROMINENT CITIZENS.

Men of wealth, men of learning, pour instruction upon the heads of the people—you owe them that baptism. Look at that boy in the gutter! hatless, shoeless, and almost shirtless, he is a part of our king, a part of our sovereignty. Should he not receive a sovereign's education? Should he not be prepared for the Throne our institutions have given him? There is a gem in every human form; *let the diamond be polished*, and it will shine in truth and beauty. There is still in the most debased "a beam ethereal, though sullied and dishonored, still divine." And our motto should be—Teach and habituate *the people* to make a right use of the faculties which God has given them, and then trust them fearlessly to themselves. Give democracies education, and freedom of action, and then "let them alone."

Says Bishop Doane, "the Common School should be common, not as inferior, not as the school for poor men's children, but as the light and the air are common."

"We utterly repudiate, as unworthy, not of freemen only, but of men, the narrow notion, that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerily upon the poor man's hovel, as upon the rich man's palace? Have not the cotter's children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty of luxuriant nature, as the pale sons of kings? Or is it on the mind that God has stamped the imprint of a baser birth; so that the poor man's child knows, with an inborn certainty, that his lot is to crawl, not climb?

"It is not so. God has not done it. Man cannot do it. Mind is immortal. Mind is imperial. It bears no mark of high or low, of rich or poor. It heeds no bound of time or place, of rank or circum-

stance. It asks but freedom. It requires but light. It is heaven born, and it aspires to heaven. Weakness does not enfeeble it. Poverty cannot repress it. Difficulties do but stimulate its vigor. And the poor tallow-chandler's son, that sits up all the night to read the book which an apprentice lends him, lest the master's eye should miss it in the morning, shall stand and treat with kings, shall add new provinces to the domain of science, shall bind the lightning with a hempen cord, and bring it harmless from the skies."

Says Thomas Carlyle, (quoted from memory,) "It is not because of the low toils that I plead for the poor; we must all toil; and the struggle with the dense brain is of all labor the most consuming. For the laboring poor, hungry and athirst, there is food and drink—for the weary and heavy-laden, the heavens send sleep the deepest and the sweetest.

No! as a laborer, I plead not for him; but I do mourn that the lamp of his soul should go out—that no bright visions should visit him; and that his mind through the whole of life should be filled with two great spectres—fear and indignation. Oh! that one man should die ignorant, who had a capacity for knowledge, should make us all weep."

In a recent interview with a young clergyman, settled in a country village, who has several small children, he declared, that after a deep consideration of the subject, after an examination of all those arguments by which men so often flatter themselves, that they have done their duty, when they have only subverted their interest or consulted their convenience, he had come to the conclusion, that it was his duty to send his children to the common district school of the village. "If," said he, "I am really one of my church and of my people, then the school which I assist in providing for their children, is as good for mine as for them. I shall not be so likely to watch over the school, to exert myself for its advancement, to look after the manners of the children, to cultivate their good affections, to preserve them from bad habits, from the vices of lying, profanity, obscenity, if my own children are not among them. Such is human nature, that I dare not trust my own ability to perform my duty, if I set my own interest in opposition to theirs, or sever the connexion between them."

AMERICAN PROTECTION.

"Education," said Edmund Burke, "is the cheap defence of Nations."

VOCAL MUSIC IN SCHOOLS.

Vocal Music should be taught in every elementary school ; and almost every one may learn it, for it is as common to find a deaf and dumb child, as to find one that is not capable of being taught to sing. It is a German proverb that "Music is the gymnastic of the affections." It developes and strengthens them. And an old German teacher was once heard to say that "whenever his school commenced singing, the devil always went out doors and began to growl." The highest and purest morality may be taught through music, when the hardened mind seems closed to all other means ; for we can *sing* things into men, that we cannot talk into them.

RICH AND POOR.

The district school ought to be elevated till it is good enough to educate the rich man's child, and then it will be good enough to educate every child in the district. In this republican government, there should be no distinctions. Every child, whether poor or rich, should have a fair start in the world as far as an education, which fits us for our callings, may go. The rich child should not be taught, almost the first thing, *by a select school*, to look upon his neighbor's children as born to fewer advantages ; he should be taught—by being sent to school during the first years, with the child of want—that all in this land have equal claims for an education which will fit them for the duties of free-men.

Private schools destroy the common schools. By taking the children from the public schools—schools established by the state, that all, however poor, may be educated—we make them weak and disrespected. The rich man and the professional man have property, and life, and freedom, to secure and guard, and nothing will defend these dear rights but virtue and intelligence. All, then, are interested in the common school system, for this system, and this only, can carry knowledge and virtue to every child. The poor, even if they felt the disposition, cannot support private schools, and they must look to the state for assistance. But this aid they will not seek so long as it is not respected.

We say then, again, *let the common school be made fit to educate all, and let all send to it.* This alone will secure an education for every one, and this is republican. More than all—*this is duty.* If the rich and poor would unite their efforts, and numbers, and wealth, and intelligence, the common school might be made an academy in advantages. Parents need not send their children from home to secure a good school ; a good school may be made in every neighborhood. We hope this subject will be duly considered.

A COMMON ERROR.

A teacher cannot learn *for* the pupil, any more than he can eat for him. Yet the teachers that I have met with, excepting a very few, seem to think that they can make acquirements *for* the child. As this cannot be done, teachers often labour with pupils to little purpose.

The office of a teacher is, not to teach, but *to assist the child in its efforts to teach itself*. Self-education is the best education, and the teacher should so prepare and assist the youthful mind, that will desire and be able to educate itself.

For example, when a pupil asks a question, the teacher, instead of answering it at length, *should ask such other questions, that the child will be able to answer its own question*. In this way the pupil may make that which he already knows, assist him in acquiring what is unknown.

When a child is reading, and meets with a long word it cannot call, the teacher should not, as is the general practice, pronounce the word for the child, but he should make the child spell and pronounce the syllables of the word, and by this means, let the child master the word for itself.

During recitations, the teacher should not repeat half the lesson for the child, but leave the pupil to depend upon his own powers to carry the lesson through.

We learn too much for children as well as legislate too much for the people. And as legislators should encourage the people to act, but leave this action free; so teachers should excite their pupils to effort, but leave that effort to instruct.

THE SOCIAL PYRAMID.

All our readers must have seen or heard of those strolling companies of tumblers, rope-dancers or balance masters, who, among other feats, build *human pyramids*. Four stand side by side in a row; three more mount up and stand upon their shoulders; two others over-climb these and make a third tier; another ascends aloft, some twenty feet, and, poising himself on the topmost shoulders, makes the apex of the pyramid. This represents the structure of despotic governments exactly. While those above can put out the eyes of those below whenever they look upward, and can beat them (with a long pole, commonly called a sceptre,) into due subjection, things go on very well. But when those below discover how the great and equal law of gravitation bears upon the upper strata, and begin to execute certain well-concerted jostlings, adapted to topple down their highnesses, then, from having the farthest to fall, they find themselves to be the most exposed part of society; and if not utterly bereft of reason, they will pray Heaven above and

their underlings below to let them get down as safely and as fast as they can. Descended to a common platform, they find their own best welfare dependant upon the common good; and that, if they would attain superiority, it must be that noble superiority, which arises from higher character and more beneficent conduct. This is the condition of our society, and this the law by which the individual welfare of its members is governed.—*Boston Common School Journal*.

ONLY A COMMON EDUCATION.

Many years ago, in an obscure country school in Massachusetts, an humble, conscientious, but industrious boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for some intellectual good. He was alive to knowledge. Next we see him an apprentice on the shoemaker's bench, with a book spread open before him. Next we see him put forth, on foot, to settle in a remote town in this State, and pursue his fortunes there as a shoemaker, his tools being carefully sent on their way before him. In a short time he is busied in the post of county-surveyor for Litchfield county, being the most accomplished mathematician in that section of the State. Before he is twenty-five years old, we find him supplying the astronomical matter of an almanac, published in New-York. Next he is admitted to the bar, a self-qualified lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress. There he is made a member of the committee of six to prepare the Declaration of Independence. He continues a member of Congress for nearly twenty years, and is acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with a perfect ability, and honored, in every sphere the name of a Christian, he dies regretted and loved by his State and Nation. Now this Roger Sherman, I maintain, was an educated man. Do you ask for other examples? I name, then, Washington, who had only a common domestic education. I name Franklin; I name Rittenhouse; I name West; I name Fulton; I name Bowditch;—all Common School men, and some of them scarcely that, but yet all *educated men*.

Robert Burns was a plough-boy.

Ben Johnson a bricklayer, until 30 years of age.

Milton was, at 28 years of age, a Street Inspector.

Shakspeare was a wool stapler's boy, with scarcely a common education.

Virgil was a porter

Franklin a maker of candles, and an apprentice boy.

Demosthenes a cutler.

Columbus a weaver.

Daniel Webster a farmer boy, and a free school scholar.

SOFTLY IN THE EAR OF A PARENT.

As is the teacher so is the school; and *as is the pay, so is the teacher.*

TO PARENTS.

Would a farmer take a favourite horse to a cheap blacksmith to be shod that a penny or two might be saved? No. For he says, "the nail may be so driven into the foot as to make it lame, and I may lose my horse. I had rather pay a few cents more, than run the risk of losing my noble *Charlie*."

Two teachers apply for the school in the district of this farmer. One is ignorant, but offers to teach for \$10 per month; the other is experienced, and asks \$30 per month. The farmer weighs the soul of the child against money, and the \$10 man is employed. That the young mind is a more delicate thing to handle than a horse's foot is not perceived; and that the child is much more easily ruined by want of skill is never dreamed of.

A farmer sits in his door and sees a stranger coming in through the gate. The traveller approaches and asks the farmer if he does not want "to hire a hand." The farmer answers, "Yes, if I can find one to suit me." And then he puts the following questions to the stranger;—"Can you drive a team? Can you mow? Can you chop? Can you cradle?" &c. &c. He is chatechised most thoroughly.

Immediately after, another stranger approaches and asks him if "his school does not want to hire a teacher." The only question which the farmer now asks, is—"How much do you ask a month, sir?" We ask the reader to remark the difference in the examination of the two applicants.

Again, the parent will either work with the hired man all day, or direct his son to do so, to prevent the labour from slighting his work, or from wasting a moment's time. Or he will get his neighbour to peep over the fence occasionally, to see that the hired man does not sit down on the plough too often. But the same *watchful* parent will put a man over his children in the school house, *and never go near him for years!!*

Again parents will labour hard and live sparingly all their lives, to give their children a "*start*" in the world, as it is called. But setting a young man afloat with money left him, is like tying bladders under the arms of one who cannot swim. Ten chances to one that he will lose his bladders and go to the bottom. *Teach him to swim*, and he will never need the bladders. Give a child a sound education, and you have done enough for him. You have then given him a "*start*" that will ensure happiness and victory in the race.

"A good education is a young man's best capital," was truly and beautifully said by Miss Sedgwick. And farmers, listen to Governor Everett.

"Husbandmen, sow the seed of instruction in your sons' and daughters' minds. It will grow up and bear fruit, though the driving storms scatter the blossoms of spring. Plant the germ of truth in the infant understandings of your children—save—stint—spare—scrape—do any thing but steal—in order to nourish that growth; and it is little to say that it will flourish when your grave stones, crumbled into dust, shall mingle with the dust they covered;—it will flourish when that over-arching heaven shall pass away like a scroll, and the eternal sun which lightens it, shall set in blood."

If a blacksmith should put up the sign, "*Watches mended cheap*," would you take your gold lever to him? If you should, the *quack*, having heard that the silversmith rubbed, and pinched, and hammered the watch, would take your watch and rub it, and pinch it. *But would it keep time?* It is so with the cheap teacher; he takes the children, and rubs, and pinches, and hammers them—*but do they keep time?*

If a parent could stand on the shore of the Atlantic, and with one blow knock out all the light-houses, would he not be accountable for all the shipwrecks made during that darkness? And if the parent, through avarice or negligence, withholds from his child the light of truth, is he not responsible for the crimes that child may commit?

I have always admired that law of the Icelanders, which makes the court enquire, when a child is accused, whether the parents have given the offender a good education. And if not, the court inflicts the punishment on the parents.

"From the Massachusetts Colony Laws of 1646. chap. 18. "If any child or children, above sixteen years old, and of sufficient understanding, shall curse or smite their natural father or mother, he or they shall be put to death, *unless it can be shown that the parents have been VERY UNCHRISTIANLY NEGLIGENT IN THE EDUCATION OF SUCH CHILDREN.*

"A parent that keeps his child from school that there may be an immediate gain of a few cents, acts as wisely as the Maine Farmer who

dug up his seed potatoes for his table, the week after they were planted—such parents “*hate to give long credits.*”

“Parents should frequently visit the school. If they could but realize how full of fears and misgivings the teacher often is, how lonely and unsustained he is apt to feel, and how much they can do to lighten the heavy burden of his difficult and perplexing duties by a kind suggestion, or a judicious word of commendation; how much a generous expression of confidence will quicken his feelings of responsibility, elevate his sense of character, and stimulate him to increased diligence—and how completely, on the other hand, a little unreasonable complaint very easy to utter, will thwart his best efforts, and neglect and distrust discourage his well-meant exertions—instead of meeting him with reserve, and watching his faults with jealousy, they would welcome him as a fellow labourer, cheer him by their confidence, sustain his authority by their countenance, admit him into their families, and show him they are his friends.”

“But should any one be disposed to visit the school too frequently—to make the school house a *lounge*—let the teacher still treat him with civility, but let him be requested to wedge himself into some one of the narrow cramp-giving seats provided for the children, so hard, sharp edged, pillory like, as to stop the blood from circulating to his lower extremities, and he will avoid the house ever afterwards, as much as if it were the “*long, low, suspicious black schooner*” that frightened our coasts some months since.”—*Common School Journal*.

The parent, that at any rate procures his child a good mind, well principled and tempered, makes a better purchase for him, than to lay out the money to enlarge his farm.

Spare the child in nick-nacks, toys and play-games, in silks and ribbons, as much as you please; but be not sparing in his education. It is not good husbandry to make his fortune rich and his mind poor.

SCHOOL LIBRARIES.

Says the honourable Mr. Wyse, member of the British Parliament: “A reading people will soon become a thinking people, and a thinking people must soon become a great people.”

“Without books,” says the quaint Bartholin, “God is silent, justice

dormant, science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness." And this is true: for the history and the wisdom of other men and other generations, can be ours only by reading.

"Reading," says Lord Bacon, "makes a full man, and thinking a correct man." But what so apt to make us think, as books, which put us among the thinking, and give us the materials for thought. There is as much reason in sending a man into the field to cut down the grass without a scythe as to expect a child to grow up a strong intelligent man without books. The child requires a good library of books as much as the merchant does his store filled with goods. Books are, to the young mind seeking knowledge, what capital is to the man of business seeking wealth. We cannot expect the children of our State to grow rich in knowledge, unless we give them a good capital stock to work with.

Every book which the child reads with intelligence, is like a cast of the weaver's shuttle, adding another thread to the indestructible web of existence.

We do not wish mere mechanical book devourers, warped clean out of their own orbits, and made mere satellites instead of being systems. No, when one reads there should be such clear independent thinking that it will be difficult, at the bottom of the page, to know which are our own or the authors thoughts.

If we will but give the people books and this ability to read, they can educate themselves; and self-education is always the best education. The great mathematician Edmund Stone was the gardner of the Duke of Argyle; and when Edmund was but seventeen years old, the Duke was one day walking in his garden and noticed Newton's Principia lying on the grass, and directed it to be taken to his library. Young Stone appeared and claimed it. "Yours!! said the Duke, do *you* read Geometry and Latin and Newton?" "A little," answered the boy, who being farther questioned, excited the Duke's amazement still more. "And how came you with all this knowledge?" the Duke at last inquired. "A servant," said Stone, "taught me ten years since to read; and does a man need to know any thing more than to be able to read, and have a library, to learn every thing else?"

We spend millions in teaching the children of the State to read; and can they receive the full benefit of this acquirement without books? Let the State give to the children a library, and a love of letters, and like Edmund Stone, will they need any thing more "to learn every thing else?"

GOOD BOOKS.

The only paper currency worth more than gold and silver.

TO TEACHERS.

The business of a teacher is not to teach, but to assist the child in its efforts to teach itself. He should teach the child the way to the well, rather than carry it a glass of water.

TO THE PUBLIC.

We must *agitate* : for education, like a top, will fall as soon as we stop whipping.

We have not only to strike while the iron is hot, but we must make the iron hot by striking.

When thought is agitated, truth rises.

PRESSURE IN THE MONEY MARKET.

When a teacher in a common school is to be engaged, there is always a terrible pressure in the money market. For this class all times are hard times.

A GREAT MISTAKE.

A strange idea is entertained, by many, that education unfits persons for labour, and renders them dissatisfied with their condition in life. But what would be said, were any of the powers of the body to be, in a certain case, disused? Suppose a man were to place a bandage over his right eye; tie up one of his hands; or attach a ponderous weight to his legs; and, when asked the cause, were to reply, that the glance of that eye might make him covetous; that his hand might pick his neighbour's pocket; or that his feet might carry him into evil company;—might it not be fairly replied, that his members were given to use, and not to abuse; that their abuse is no argument against their use; and that this suspension of their action was just as contrary to the wise and benevolent purpose of their Creator, as their wrong and guilty application? And does this reasoning fail, when applied to

the mind? Is not the unemployed mental faculty as opposed to the advantage of the individual, as the unused physical power? Can the difference between mind and matter overturn the ordinary principles of reasoning and of morals? Besides, how is a man to be prepared for the duties he has to discharge? By mere attention to his body? Impossible. The mind must be enlightened and disciplined; and, if this be neglected, the man rises but little, in character, above the beasts that perish, and is wholly unprepared for that state, to which he should have aspired.

MAN MADE TO BE EDUCATED.

“Uneducated mind, is educated vice,” for God made man to know. He is the creature of instruction; for in a right education there is a divine alchymy which turns all the baser parts of man’s nature into gold. We are told by the ancients that as soon as the first rays of the morning sun fell upon the statue of Memnon, it sent up music. It is after the first rays of knowledge fall upon man that his nature discourses harmony—all before is the discord and darkness of barbarism.

All can see that wickedness leads to misery, yet very few find out that which is equally certain, that ignorance leads to misery and misery to wickedness. Dr. Johnson was once asked: “Who is the most miserable man,” and the reply of the Sage was: “that man who cannot read on a rainy day.” The writer was once passing through a park and saw nailed to one of the trees, this warning: “All dogs found in this park will be shot.” A friend who was with us, remarked, “unless dogs can read they are pretty badly off here.” Now God has not only written his laws upon the trees, but in the stars and in the flowers; his laws are above us and beneath us, on our right and on our left, and if a man is not able to read he is pretty badly off here—worse off than the dog, for the dog has a master to read for him but man has no master between him and his God.

A maxim, of more truth and force than any other I remember ever to have seen was thrown off by a British Statesman—by a man who was in learning vivid, varied and philosophical, and who in conversation threw out more gems, sparkling and brilliant as they came, than any other man of his age. His profound apothegm was that, “*Education the cheap defence of nations.*” And if I might put a truism by the

side of this, I would say : It is cheaper to educate the infant mind, than to support the aged criminal. Yes, bestow the *pence* on common schools, and save the *pounds* on prisons. Man was not made to be sent to prison, but to be educated ; and “the very worst use you can put a man to is to hang him.” Neither is man a Human Poor Box into whose mouth we are to drop a few cents daily. “The ignorant child left to grow up darkening into the deeper ignorance of manhood, with all its jealousies, and its narrow-mindedness, and its superstitions, and its penury of enjoyments ; poor amid the intellectual and moral riches of the universe ; blind in this splendid temple which God has lighted up, and famishing amid the profusions of omnipotence.”

“O, woe for those who trample on the mind,
That fearful thing ! They know not what they do
Nor what they deal with—————
To lay rude hands upon God’s mysteries there.”

SEATS, AIR, LIGHT, WARMTH, &c.

High and *narrow* seats are not only extremely uncomfortable for the young scholar, tending constantly to make him restless and noisy, disturbing his temper, and preventing his attention to his books, but they also have a direct tendency to produce deformity of the limbs.

If the seat is too narrow, half the thigh only rests upon it ; if too high, the feet cannot reach the floor ; the consequence is, that the limbs are suspended on the centre of the thigh. Now, as the limbs of children are pliable or flexible, they are easily made to grow out of shape, and become crooked, by such an awkward and unnatural position.

Seats without backs have an equally unfavorable influence upon the spinal column. If no rest is afforded the backs of children while seated, they almost necessarily assume a bent and crooked position, such a position often assumed or long continued, tends to that deformity which has become extremely common with children in modern times, and leads to disease of the spine in innumerable instances, especially with delicate female children.

The seats in school-rooms should be so constructed that the whole thigh can rest upon them, and at the same time the foot stand firmly upon the floor ; all seats should have backs high enough to reach the shoulder-blades ; low backs, although better than none, are far less

easy and useful than high ones, and will not prevent pain and uneasiness after sitting a considerable time. Young children should be permitted to change their position often, to stand on their feet, to march, and to visit the play-ground. One hour is as long as any child, under ten years of age, should be confined at once ; and four hours as long as he should be confined to his seat in one day.—*Dr. Woodworth.*

To ventilate the school-room, the windows should extend to the ceiling, and the top sash be permitted to drop. Two apertures, each a foot square, should also be made in the ceiling ; and through a warmed chamber, next to, and directly under, the stove, the air from out of doors should be let into the room. Thus admitting the fresh air into the room, while that which has been breathed is escaping through the draft of the stove and fire-place, and the apertures made in the top of the room, and by dropping the windows.

The house should face the south, and it would be better if windows were made only in the south and north sides of the house, as painters, and those who study this subject, *always avoid cross lights*. Northern windows give a more steady light, and those in the south side should have broad strong curtains, to break the glare of the meridian sun. A wood-house, as large as the school-house, to give the children a place for exercise in stormy weather, should stand on the west side of the school house, and directly against it, to cover from the west wind. The room should be warmed by a stove, and a fire place, where the children may warm and dry their feet. The stove should stand near the wall, and the pipe enter it about a foot above the stove. If the pipe is sent around the room, it burns and dries the air, and the children will have the head-ache. A basin of water should be kept on the stove, to moisten the air. The room should always be well warmed in the morning before the children assemble.

MORAL INSTRUCTION—THE BIBLE.

“Knowledge is power”—*power to do evil, and power to do good* ; and unless the individual can command his appetites, subdue his passions, and control his desires ; unless there is a clear abiding sense of right and wrong ; a feeling of responsibility to God and our neighbor, an edu-

cation may *assist* in demoralizing the man, and in making him the more dangerous and dreaded object of society. A knowledge of wickedness is not wisdom—hence, whether instruction shall benefit the child, or not, depends upon the character, and the use the receiver shall make of it. To educate the head only, *is to arm vice* ; for the march of *intellect*, separated from religious instruction, has always been the rogue's march. And that progress of mind which leaves the Bible in the rear, is an advance, like that of our first parents in Paradise, towards knowledge, at the same time towards death. Said Milton,

“ Think not that liberty”

“ From knowledge and religion e'er will dwell”

“ Apart, companions they”

“ Of Heavenly seed connate.”

And even Lord Byron was compelled to say,

“ The tree of knowledge is not that of life,”

* * * * I have known”

“ That knowledge is not happiness.”

Reason is the free gift of God ; but man has the power of *perverting* it, and of converting what may be made life-giving, into that which is destructive of life, as from the most nutritious of substances, may be forced out the deadliest poisons.

The children of this free people, then, should receive at our hands that highest boon from man,

“ That pearl which rich men cannot buy,”

“ And which learning is too proud to gather up,”

a *Bible education*,—an enlightened religious training. To secure this, the best text-book that can be used in schools is the “ *Word of Inspiration*.” In the thoughts of this volume there is a simplicity, a grandeur, and a reality, which interests the mind and the heart ; and in all the wide range of science, what part is there like, in its depth and difficulty, to the science of God. In all the annals of the human kind, what history is there so curious, so *rivetting*, as that of the infancy of man—the cradling, so to speak, of earth's humanity ? Where

will you find a law-giver from whose thoughts may be learned a wiser government, than is seen in the book of Moses ? Where will you find such vivid illustrations of the power of truth as are furnished by the march of Christianity, when the Apostles stood alone, and the whole world against them ? And if there be no book which treats of a loftier science, and none which contains a more interesting history, and none which more clearly opens the principles of right, and the prowess of truth—why then, the Bible, above all other books, must be used as the great instrument for achieving man's elevation.* It is as destructive to the intellect to take the *Bible* from it, as it is to the body to take oxygen from the air. When the stars in Heaven can cut themselves loose from God, and still continue to shine ; when the earth can bud and blossom without the sun and its creator, then can our schools do without the Bible.

“The truth is, we live in the midst of blessings, till we are utterly insensible of their greatness, *and of the sources from whence they flow.* We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Take the influence of the Bible from man's history, and what would his laws be, what his civilization ? Christianity is mixed up with our daily being ; there is not a familiar object around us that does not wear a different aspect, because the light of Christian hope is on it—not a law that does not owe its truth and gentleness to Christianity—and not a custom which cannot be traced, in all its holy and healthful parts, to the gospel.” Object to the use of the Bible in our schools !! You might, with as much reason, murmur at the sun-beam for lighting up this globe ; at the air that sustains existence, and carries to the fields the rain-drops of plenty ; or at the rich bounties that are poured into our laps from the liberal store-house of the earth !

Say, why are there so many unsatisfied, aching, throbbing hearts, all over this world ? Because the Bible, with its fullness, and its love, and its hopes and promises, has not been their study. Why do so many *fail* of happiness here ?

“In that lexicon of youth which religion reserves for a bright manhood, there is no such word as *fail.*’

* See Mervill's Sermons.

The newspaper, and the cheap publications, have been sent to the poor, and they have drawn him away from his Bible—once his only book, and always his best friend. How necessary, then, that he should learn its truths in the school room, where the world's distraction and strife do not enter. Yes, I would say, close up the windows of these schools, and let the children sit in them, and blear at each other in darkness, rather than close out the Bible. Take away, if you will, the teacher of the school, but take not away from it, that "Teacher sent from God." A free constitution, liberty, and all, do not prevent crime, poverty, and suffering. No; the practice of the precepts of the Bible alone can do this. While our money-making system is perfect, let us not forget, that man has another end; an end far more noble, an end more divine, than to move stones upon the earth. The end of man is *thought*, conscience, love, joy, adoration. And the creator of this human thought will not ask of civilization whether it has formed skillful operatives, but rather, has it elevated, and ennobled, and christianized this thought and worship.

SCHOOL GOVERNMENT.

We would praise a school as Pope did a government, "That which is best administered, is best." Yet, in the whole range of human duties, we think there are none more arduous and difficult than the *right* discipline and government of a common school. Dr. South, the English Sermonizer, said, "Every child has some brute in it, and some man in it, and just in proportion to the brute we must whip it." But Dr. Bell, the distinguished Educator, once remarked that, "A maximum of attainment could be made only, by a minimum of punishment." Yet, we believe that corporal punishment is necessary sometimes. "It is true, we abhor this government, but we abhor," says the Boston Common School Journal, "the halter and the state prison more; and, in the present state of society, it is our belief that, if the first be not sometimes used, the last must be. And it is pusillanimity, as well as folly, to shrink from the crushing of the egg but to wait composedly for the hatching of the viper."

When punishments are inflicted, *they should answer their end.*

They should not be inflicted in that spirit which debases and brutifies both scholars and master. Teachers there are, who thoughtlessly and unfeelingly pinch the ears and pull the hair of their pupils, and beat them about the head with books and ferules ; such should be swine-drivers, and fined soundly for their want of humanity.

Locke on the Human understanding has, in the following quotation, exhausted this whole matter.

“I have seen parents so heap rules on their children, that it was impossible for the poor little ones to remember a tenth part of them, much less to observe them. However, they were either by words or blows corrected for the breach of those multiplied and often very impertinent precepts. Whence it naturally followed, that the children minded not what was said to them ; when it was evident to them, that no attention they were capable of, was sufficient to preserve them from transgression, and the rebukes which followed it.

Let, therefore, your rules to your son be as few as is possible, and rather fewer than seem absolutely necessary. For if you burden him with many rules, one of these two things must necessarily follow, that either he must be very often punished, which will be of ill consequence, by making punishment too frequent and familiar ; or else you must let the transgressions of some of your rules go unpunished, whereby they will of course grow contemptible, and your authority grow cheap to him. Make but few laws, but see they will be well observed, when once made. Few years require but few laws ; and as his age increases, when one rule is by practice well established, you may add another.

But pray remember, children are not to be taught by rules, which will be always slipping out of their memories. What you think necessary for them to do, settle in them by an indispensable practice, as often as the occasion returns ; and, if it be possible, make occasions. This will beget habits in them which, being once established, operate of themselves easily and naturally, without the assistance of the memory. But here let me give two cautions : 1. The one is, that you keep them to the practice of what you would have grow into a habit in them, by kind words and gentle admonitions, rather as reminding them of what they forget, than by harsh rebukes and chiding, as if they were wilfully guilty. 2dly, Another thing you are to take care of is, not to endeavor to settle too many habits at once, lest by a variety you confound them, and so perfect none. When constant custom has made any one thing easy and natural to them, and they practise it without reflection you may then go on to another.”

QUALIFICATIONS OF TEACHERS.

A teacher should not only be a learned man, he should be able to *communicate* his knowledge with such directness and clearness, that the child would feel

“As if the soul that moment caught
Some treasure it through life had sought.”

An aptness to teach, united with a warm, generous fellow feeling for *children* are indispensable requisites for him who is

“To aid the mind’s development, to watch
The dawn of *little* thoughts—to see and aid
Almost the very growth”——

A teacher should possess a good moral character.

He should be at all times under the most watchful self-government.

He should possess a good judgment——“that high, clear, round-about common sense,” as Mr. Locke calls it.

He should have an even, uniform temper.

He should have decision and firmness.

He should be able to discriminate character.

He should be qualified to illustrate and simplify the studies.

He should *love* his business.

He should make his calling his *study* and profession for life.

He should be patient and persevering.

He should be pleasant and affectionate.

He should be capable of surmounting difficulties, and of showing pupils the importance of knowledge.

MAN’S STRUGGLE FOR TRUTH.

The history of the moral and political world shows us that man will exhaust every absurd opinion before he will form a right one. And on *the true* school system this is the age of the exhausting process, for all our systems are claiming truth, yet truth disclaims them all. Much is said on the subject of education, but it seems as if these intel-

lectual fragments, scattered as they are on every side, were unable to collect, unable to cohere.

Yet a school system, however perfect, is not education; a fund however princely, is not education. Personal effort and personal sacrifice is the price that must be paid for knowledge. The people, then, must co-operate with the school system as they find it—breathe life into all its parts, and thus improve it. This is better than legislative experiments at the Capitol.

THE CONSTITUTIONAL ARMY.

The boys and girls in our common schools—the true standing army. These soldiers are in citadels which rise up around us the noblest bulwarks against ignorance, that worst enemy of the human race. Whoever builds a school house or teaches a good school, is erecting the strongest monument to freedom. If the time shall ever come when this great government shall totter, when this Beacon, now the sign and wonder of the world, shall wax dim, the cause will be found in the ignorance of the people, “And the people perish for lack of knowledge.”

EDUCATION IN SCOTLAND.

The population of Scotland is 2,365,807; of which, 394,301, or one-sixth, should be at school. Scotland is divided into 907 parishes, including 1,005 parochial schools, attended by 60,000 children. From this it would seem that not one-sixth of the juvenile population are provided for in this class of schools. It is estimated that 15,000 may be in burgh and other public schools; 25,000 in society and charity schools, and 6,610 in schools established by the general assembly in the highlands and islands; making the total attendance 147,110; and leaving 247,190, for whose instruction no public provision has been made.

In the want of public schools, and from defects in their organization and management, private schools have been established, and to these the higher and middle classes, “influenced by a desire to give their children a better education than can be obtained in the parochial schools; and yet, more by a spirit of exclusion, send their children.” It is estimated that there are as many children in the private

as in the public schools. This will leave upwards of 100,000 children to grow up without the means of education.

Mr. Colquhoun, in his speech in the House of Commons in June last year (1834,) estimates that there are 20,000 in this state in Glasgow alone; the whole population of that town being about 200,000. In Paisley no fewer than 14,000 are growing up without education.

EDUCATION IN THE FACTORIES OF EDINBURGH.

The boys and girls, to the number of 198, chiefly of the ages of eleven to thirteen years, were separately required to read a few verses of a chapter from the New Testament; and the following is the sad result.

Twenty-five could read well. Fifty-seven imperfectly; but not so as to know much of what they read. Forty-nine had been at school, but could not read. The remainder, sixty-seven, had never been at school or taught to read.

Thus, 116 out of 198 are unable to read. Of these, nineteen could write; some, however, only large text. Not above three or four of the twenty-five who could read well, could form any distinct impression of the meaning of what they did read.—*Third Publication of the "Central School Society."*

EDUCATION IN IRELAND.

Number of daily schools,	.	.	.	.	9,657
Number of daily schools supported wholly by payments from the children,	.	.	.	.	5,653
Number of daily schools supported wholly or in part, by endowments or subscription,	.	.	.	.	4,004
Number of schools in connection with, or receiving support from	{ The National Board,				892
	{ Associations for discountenancing vice,				203
	{ Erasmus Smith's Fund,				115
	{ Kildaire place Society,				235
	{ London Hibernian Society,				618
Number of daily schools of which the books containing lists of the children were produced,	.	.	.	.	8,886
Number of children on the books of these schools,	{ Males,				353,809
	{ Females,				223,900
	{ Sex not specified,				5,700
Total,	.	.	.	.	583,413

Number of schools of which no lists were produced	771
Computed number of children under daily instruction in such schools,	50,886
Computed total number of children under daily instructions,	633,946

From the foregoing table it appears that not more than about eighth per cent, of the population of Ireland are in attendance upon school; whereas, if education were sufficiently prized, from twenty to twenty-five per cent. of the population would be in course of instruction.

The number of children between the age of five and twelve years is rather more than 18 per cent.

The present population of Ireland probably amounts to 8,500,000. Upon this number of eighteen per cent. would give 1,500,000 children to be educated; of whom 1,200,000, or, at the very lowest computation, 1,000,000 belong to those classes for the education of whose children it is the especial duty of the State to afford peculiar facilities. In this view of the subject we have not taken into account the children between three years old and five years, although in our opinion infant schools ought to be provided for this portion of the national offspring. In this paper we have not attempted any separate notice of the infant schools at present existing in Ireland, because they are not sufficiently numerous to obtain a place in our general classification. To provide a suitable education for one million of children, would probably cost above 300,000*l.* per annum; and herein lies one of the main difficulties, which terrifies statesmen. The same minister who cheerfully asks from Parliament above a million and a half sterling every year to provide a military and police force for the purpose of coercing the people of Ireland to the observance of order, would shrink from the duty of proposing an annual grant of 200,000*l.* to instruct the rising generation in their duties as subjects and citizens.—*President Bache's Report.*

These foreign statistics are taken from Bache's Report,—Publications of the "Central School Society" of Europe,—Professor Stow's Report—Cousin's Report, and private correspondence of the Editor.

EDUCATION IN ENGLAND.

This country is without any general school system for the education of the people. And from the best information we can obtain by the publication of Messrs "Simpson," "Wyse," "Dunn," and of the "House of Commons," not more than one child in six, is taught to

read. Says Mr. Simpson, in his incomparable work on "National Education in Great Britain :"

That the existing provision for popular instruction is deficient in quantity, and in too many cases, still more defective in quality, must be admitted by all who are acquainted with the actual state of the country. The intellectual condition of the agricultural districts has been well described by a powerful and original writer as "a gloomy monotony ;—death without his dance." Shut out from every thing that can sustain or ennoble an intelligent nature, the peasantry of England have long since displayed, in unparalleled degradation, the full effects of knowledge denied, and have now sunk into a state of mental inanition and semi-barbarism, from which, it is to be feared, the present generation can never be recovered. Rude, selfish, superstitious and profane ;—their sense of right and wrong limited and often perverted ; insensible to enjoyments of a higher order than those which arise from the grosser forms of sensual gratification ; and scarcely ever looking beyond the apparent interests of the present hour, the great mass live and die without an effort to raise themselves above the lowest conditions of animal existence.

In the towns a different state of things prevails, yet one scarcely less to be lamented, and probably more perilous to the peace of the community. The bulk of the laborers still remain in utter and hopeless ignorance ; while the better class of artizans, only partially enlightened, are seldom found capable of enjoying a scientific lecture, a useful book, or a calm political disquisition.

EDUCATION IN PRUSSIA.

Population (1839,)	14,098,125
No. of children over 4 and under 16, ...	2,830,328
No. of Public Primary Schools, ...	22,910
No. of Scholars in Primary Schools, ...	2,171,745
No. of Scholars in Burger (Higher) Schools, ...	117,982
No. not in public Schools, ...	540,601
No. of Teachers in primary Schools, ...	27,575
No. of Teachers in all the public Schools, ...	28,682
No. of Teachers and seminaries, ...	45
No. of pupils in do, ...	2,583

How [are the expenses of these schools defrayed, and what is the

proportion actually paid by the State? Taking the number of Elementary schools at 22,910, and supposing each school, according to official calculation, to require for payment of teachers, cost of school, outfit, apparatus, &c., a sum not exceeding 150 thalers yearly, the whole charge of all these schools would amount to an annual sum of 3,436,500 thalers—about \$2,410,000. Of this less than \$100,000 is appropriated by the State. The balance raised by a direct tax.—*Hon. Thomas Wyse on the state of Prussian Education in 1839.*

EDUCATION IN AUSTRIA.

Capable of going to school,	.	.	.	males, 1,307,777
“ “ “	.	.	.	females, 1,221,394
				2,529,171
Actually going to school,	.	.	.	males, 874,720
“ “ “	.	.	.	females, 661,384
				1,536,104

Leaving 999,067 not in any school, or a little over one half of the children in the kingdom receiving an education.

See “*Turnbull's Austria*,” just published in London. Also “*Hawkin's Germany*.”

EDUCATION IN FRANCE.

Population,	.	.	.	.	.	32,000,000
No. of Teachers Seminaries,	.	.	.	.	.	76
No. of scholars in “	.	.	.	.	.	2,500
No. of Communes (school districts) which have schools,						29,750
No. of “ not supplied with schools,	.	.	.	.	.	5,663
No. of Private schools,	.	.	.	.	.	18,973
No. of children in school,	.	.	.	.	.	1,986,000
No. of children not in a course of instruction,	.	.	.	.	.	2,704,000

G. R. PORTERS, *Report to the “Statistical Society, London, 1838.*

EDUCATION IN RUSSIA.

The different institutions in Russia are established as fast as the

At St. Petersburg there is a teacher's seminary, which in 1835 graduated 76 teachers. The number is every year increasing, and the methods of teaching are continually improving.—*Prof. Stone's Report.*

Population,	2,378,890
Whole number of School Districts,	10,706
Number of Districts that sent in reports in 1840,	10,397
Number of Children over 4 and under 16,	655,516
Number of Children receiving instruction in these schools,	572,995
Average length of time that all the schools are open is 8 months.	
Amount of money appropriated by the State to these	
Schools in 1839,	\$ 275,000 00
Amount raised by tax the same year,	244,747 04
Additional amount raised in cities by tax,	114,294 97
Amount voluntarily raised by individuals,	476,443 27
Whole amount paid to teachers,	1,011,873 06
The whole expense of the schools that year,	1,924,331 00
Average compensation of teachers, per month,	males, \$18 00
“ “ “ “	females, 6 00
Average cost of instruction for each child,	\$3 35
Amount of money expended in 1837 for District Li-	
braries,	\$94,998 56
Number of volumes in Libraries, Dec. 31, 1840,	422,459

The following statement will exhibit the progress of these departments. In 1835 they were established, and the number of pupils has been annually as follows:

In 1835,	138	In 1838,	374
In 1836,	218	In 1839,	498
In 1837,	284	In 1840,	668

The gradual increase of the rate of male teachers' wages for several years, is shown by the following table.

In 1831, the rate was	.	.	.	\$11 85	per month.
1832, do.	.	.	.	12 22	do.
1834, do.	.	.	.	12 70	do.
1835, do.	.	.	.	12 90	do.
1837, do.	.	.	.	13 93	do.
1838, do.	.	.	.	16 50	do.
1839, do.	.	.	.	18 00	do.

Since 1836, there has been, as will be seen by the reports of the State, a rapid progress, unexampled in either of the other States, in the improvement of the Common Schools. At that time, or soon after, a cheap monthly Paper, for the improvement of Schools, was commenced, and sent for two years, gratuitously, to each school in the State. The editor of this Almanac was also sent to address the people on the subject of education in each county of the State. These efforts, leading to such gratifying results, were sustained by the voluntary donations of three to five hundred dollars each from the following gentlemen.

James G. King, of N. Y.

James Wadsworth, of Geneseo.

Stephen Van Rensselaer, of Albany.

Robert Donaldson, of N. Y.

Henry Cruger, of N. Y.

Robert Ray, of N. Y.

Frederick Sheldon, of N. Y.

Edward C. Delevan, of Ballstown.

Gerret Smith, of Peterboro'.

Thomas W. Olcott, of Albany.

Archibald McIntyre, of Albany.

Samuel Ward, of N. Y.

S. F. Mott, of N. Y.

John Mason, of N. Y.

J. F. Sheafe, of N. Y.

William Colegate, of N. Y.

D. S. Gregory, of Jersey City.

David Henderson, do.

These gentlemen, and others who aided the above efforts, can now have the pleasure of seeing the State support a Paper to be sent to each School, and a lecturer on education for each county in the State.

IN THE CITY OF NEW YORK.

The average attendance in public schools as reported by commissioners of common schools for 1840,

22,955

	Boys.	Girls.
Attendance—viz. in 14 Boys' School, white, .	4387	
14 Girls', ...		3459
2 Boys' and Girl's school, .	479	112
12 Primary Departments, .	1690	1432
46 Primary schools, ...	2881	2941
2 Boys' Schools, colored, .	335	
2 Girls', ...		288
1 Primary Department do.	69	78
5 Primary schools, do. .	160	268

Besides 451 children under 4 years of age.

Salaries of teachers, assistants and monitors, ...	\$64,219,00
Agent, visitors, &c.	2,500,00
Books, stationery, ...	14,396,02
Supplies for workshop, &c.	8,193,46
Buildings and lots, ...	45,840,38
Aggregate expenditure for 1840, ...	172,280,03

There are, in the city, sixteen public school-houses. These are handsome brick buildings, containing two large rooms, one on the ground floor, and another above, appropriated to the pupils of the respective sexes. In ten out of the sixteen there is also a *primary department* for younger children, kept in the basement story; and there are besides, forty-five *primary schools* distinctively so called, taught in hired rooms, frequently the basement story of churches; there are also seven schools (two public and five primary) for the children of the Blacks. The rooms in which the higher departments of the public schools are taught are light, airy, and commodious; and where the arrangement is complete, they have two smaller apartments attached to the larger for the use of separate classes. In most of them the Eastern and Western Hemispheres, six feet in diameter, are painted in strong colors on the wall; in some is added a representation of the solar system, or of the eclipses; and most, if not all, of the schools are furnished with libraries. Nor let me omit to state, that the apartments, especially those in the primary schools, are kept beautifully clean, chiefly by the use of fine white sand, which is sprinkled on the floors.

The education gratuitously given to the children in the Public Schools of the city of New-York is more thorough and extended, than is furnished by any similar schools in our country. These noble in-

stitutions,—the fairest ornament of the city, have been perfected by the unwearied and philanthropic efforts of the distinguished citizens who have composed the Board, and it is deeply lamented that efforts are made to take the system from the hands of such enlightened and successful guardians of education. We most fervently hope that these insidious movements may be abortive.

BOSTON.

Population, ...	80,325
Number of persons over 4 and under 16, ...	17,840
Number of scholars in public schools, ...	10,766
Average attendance, ...	8,871
Average wages paid per month to teachers—males, ...	\$104,55
“ “ “ “ “ females, ...	20,82
Amount of money raised by tax for teachers' wages and fuel, ...	\$90,458,76
Whole amount raised by tax for scholars in 1839, ...	\$115,000,00

The whole number of schools, supported at the expense of the city is one hundred and seven. Of these, ninety-one are Primary Schools, fourteen are English Grammar and Writing Schools, one an English High School, and one a Latin School.

The Primary Schools are visited and examined, once a month, by their Committees, and semi-annually, by the Standing Committee of the whole Board. At the semi-annual examination, in November, 1839, there were present four thousand four hundred and eighty-three pupils, and absent, nine hundred and nineteen, making the whole number, belonging, five thousand four hundred and two, averaging fifty-nine and one third to each School. During the preceding six months, they had been examined by the Committee three hundred and seventy-five times, and visited five hundred and twenty-eight times; being an average of more than four examinations, and about six visits, to each School, for the six months.

“ In Massachusetts the money for the support of schools is derived, 1, from the income of the School Fund; 2, from direct taxation. The Fund was created in 1835 from the unappropriated money received for the sale of lands in Maine and from money due from the United States for military services; it is increased from time to time by adding to it half the proceeds that may arise from the future sales of Maine lands until the fund shall amount to one million dollars, which sum it must never exceed. At the beginning of 1840 the fund amounted to \$437,592. The number of children in the State between four and sixteen years of age is 179,268. The amount raised by direct tax for the

support of schools in 1839 was \$477,221. In 1839, 28,635 children and youth were educated in private schools at an expense of \$241,114.

In 1838 a gentleman at Boston gave into the hands of the Board \$10,000, provided the State would add an equal sum, for the purpose of making an experiment upon normal schools. This was done and \$20,000 were appropriated to the establishment in various parts of the State of Schools for teachers."—*From the "New York Tribune," edited by HORACE GREELY.*

PENNSYLVANIA.—1840.

Population, ...	1,676,115
Number of school districts, exclusive of city and county of Philadelphia, ...	1050
Number of accepting districts, ...	867
Number of schools in accepting districts, ...	5649
Average length of schools, five months and eight days.	
Number of schools yet required in same districts, ...	737
Number of teachers employed during the year, males 4489, females 2050. Total, ...	6539
Average salaries of teachers per month, males, ...	\$19 40
“ “ “ “ “ females, ...	\$12 03
Number of Schollars in schools, ...	254,908
Average number in each school, ...	41 $\frac{1}{2}$
Average cost of each scholar per quarter, ...	\$1 36 $\frac{1}{2}$
Whole amount of State appropriation for 1840, ...	\$350,061 00
Proportion belonging to city and county of Philadelphia, ...	49,283 00
Amount of State appropriation for 1840 in 887 accepting districts, ...	\$254,086 00
Amount raised by tax for school purposes in said 887 districts, ...	\$395,918 00
Whole amount of school money in said districts, ...	650,004 00
Whole number of schoolhouses in use in 1840, ...	5,494
Amount paid for building and repairing schoolhouses in 1840, ...	\$161,384 06

The public schools of the city and county of Philadelphia included 21,968 pupils, for the entire year, at an expense of \$5 per scholar, or a total expenditure of \$147,749 44.

COMMON SCHOOLS IN CINCINNATI, OHIO.

Number of children enrolled during the year, ...	4,480
Number of children in daily attendance, ...	3,067

Number of Teachers (male 21, female 42)	.	.	.	63
Average number of pupils to each teacher,	.	.	.	41
Salary of Principal, { Male,	.	.	.	\$540
{ Female,	.	.	.	\$300
Whole amount of Teacher's salaries,	.	.	.	\$19,604 35
Interest on permanent loan for building,	.	.	.	\$3,307 91
Incidental expenses,	.	.	.	\$1,192 86
Average cost of each pupil per year,	.	.	.	7 50

COMPARATIVE VIEW

Of the population of the U. S. in 1830, and 1840.

	Census 1830.	Census '40.
Whites	10,526,248	14,186,575
Free colored	319,599	386,069
Slaves	2,009,043	2,486,368
Naval service	5,318	6,100
Total,	12,866,920	17,068,112

Increase in 10 Years.

Whites, ...	3,659,327,	or about 35 per cent.
Free colored, ...	674,70,	" 21 per cent.
Slaves, ...	477,325,	" 23 $\frac{3}{4}$ per cent.

White Population.

	1830.	1840.	Incr'se p. ct.
Free States and Territories,	6,865,700	9,555,922	39
Slave States and Territories,	3,660,548	4,630,653	26

Free Colored.

Free States, &c.	137,329	170,704	24 $\frac{1}{2}$
Slave States, &c.	182,270	215,365	18

Progress of Population in the U. S. since 1790.

Census.	Whites.	Free colored.	Slaves.
1790	3,172,118	59,511	697,697
1800	4,312,841	110,072	896,840
1810	5,862,093	186,446	1,191,364
1820	7,861,906	238,161	1,538,064
1830	10,526,248	319,599	2,009,043
1840	14,186,575	386,069	2,486,368

From this very interesting "Comparative view" we see that the United States have increased their population in the last ten years, four millions, two hundred and one thousand, one hundred and ninety-two—that the increase of the whites is one and a quarter per cent greater than the increase of the slaves, and four per cent greater than the increase of the free colored—and that the increase of the Free States and Territories is thirteen per cent greater, than the increase of the *Slave States and Territories*.

From the best and fullest data we can obtain there is in the United States 3,546,643 white children, between the ages of 4 and 16—fit subjects for the school—and of these 891,000 *have not*, or do not use, the means even of a primary, or common school education! And that there are 346,000 white adults, over twenty years of age unable to read.*

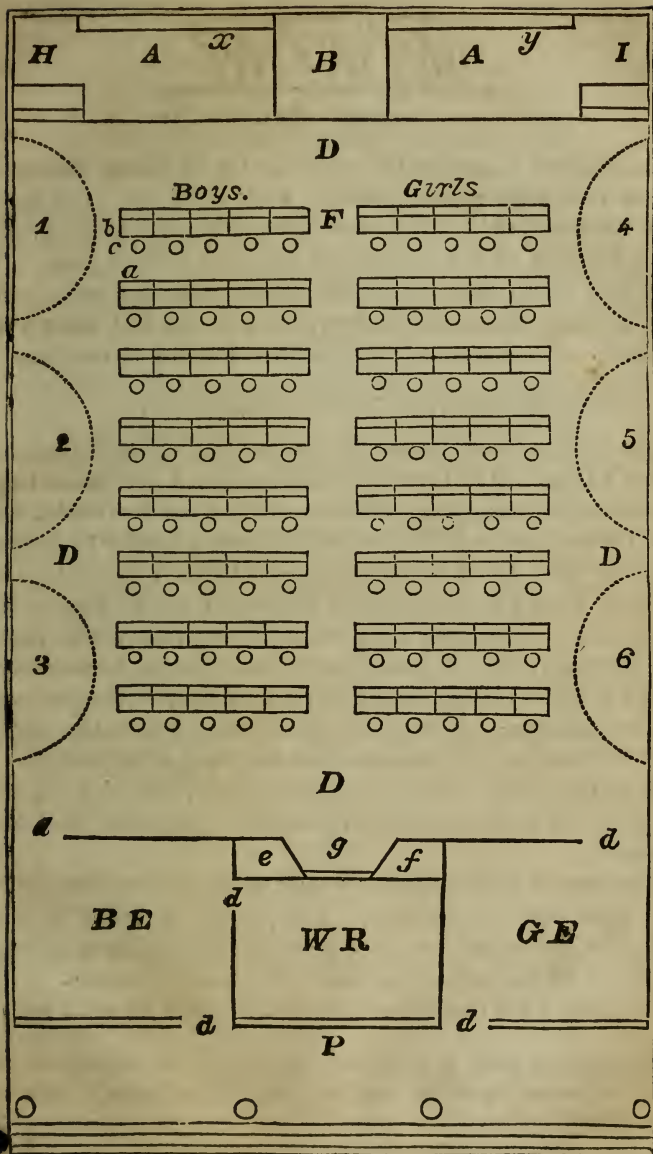
SCHOOL HOUSES.

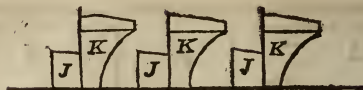
LOCATION.—The School House should stand on dry, firm ground, two hundred feet, at least, from the road, and entirely separated from every place of noise, danger or demoralization. Connected with the house should be one acre of land filled with ornamental trees, the whole enclosed by a strong painted fence. The following are the ground plans of a School House, taken from the Massachusetts Common School Journal.

EXPLANATION OF THE FOLLOWING FIGURE.

P Doric Portico in front of the School House.—*d d d d d* Doors.—*B E* Boys' Entry, 12 by 10 feet.—*G E* Girls' Entry, 12 by 10 feet.—*W R* Wood Room, 11 by 8 feet.—*g* Fireplace.—*e* Closet.—*f* Sink, to be concealed by a falling door balanced with weights.—*D D D D* Passage around the room, 6 feet wide.—*1 2 3 4 5 6* Stations marked on the floor, to be used by classes, when reciting to monitors.—*A B A* The Teacher's Platform, extending across the room, 6 feet wide and 9 inches high.—*B A* part of the Platform to be removed in the winter, if necessary, to make room for a stove.—*x* Cabinet for apparatus, specimens, &c.—*y* Book-case.—*H* Master's Desk.—*I* Assistant or Monitor's Desk.—*F* Centre Passage; in the plan drawn 3 feet wide, but 4 feet would be better.—*b* Scholar's Desks, 18 inches wide and 2 feet long.—*c* Scholars' Seats.—*a* Passage between the seats and next row of desks, 13 inches wide. A desk, seat and passage, occupy 4 feet, viz. desk 18 inches, space between the desk and seat 2 inches, seat 13 inches, passage 15 inches.—*W W W*, &c. Windows which should be placed high from the floor. The scale is about one-tenth of an inch to the foot.

* See returns of last Census.





SCHOOL DESKS.

A light green is perhaps the best color for the scholar's desks and seats, as it is more grateful than any other to the eye. For the outside of the house, white is the color most universally pleasing. The floor of the room should be level, and not on an inclined plane. The lids or tops of the desks are usually made to slope too much. They should be nearly level with the floor; an inch to a foot being a sufficient slope. The seats and desks should be fastened to the floor.

EXPLANATION OF THE OPPOSITE CUT.

Figure 2 represents another general plan of a School House.—*A* Teacher's Desk.—*B B* Teacher's Platform, from 1 to 2 feet in height.—*C* Step for ascending the Platform.—*L L* Cases for Books, Apparatus, Cabinet, &c.—*H* Pupils' single Desks, 2 feet by 18 inches.—*M* Pupils' Seat, 1 foot by 20 inches.—*I* Aisles, 1 foot 6 inches in width.—*D* Place for stove, if one be used.—*E* Room for Recitation, or retiring in case of sudden indisposition, for interviews with parents, when necessary, &c. It may, also, be used for the Library, &c.—*F F F F F* Doors into the boys' and girls' entries,—from the entries into the schoolroom, and from schoolroom into the recitation room.—*G G G G* Windows. The windows on the sides are not lettered.

The seats for small scholars, without desks, if needed, to be movable, and placed as the general arrangements of the school shall render convenient.

Where there is but one teacher, the space between the desks and the entries to be used for recitation. Here, also, is the place for blackboards, whether movable or attached to the wall. This space should be 8, 10, or 12 feet wide, according to the size of the school.

The height of the room should never be less than 10 or 12 feet.

Knowledge in itself is pure and bright, and the *channels* through which it is poured upon the human species should ever be kept *open* and *undefiled*.

The School House is the place where

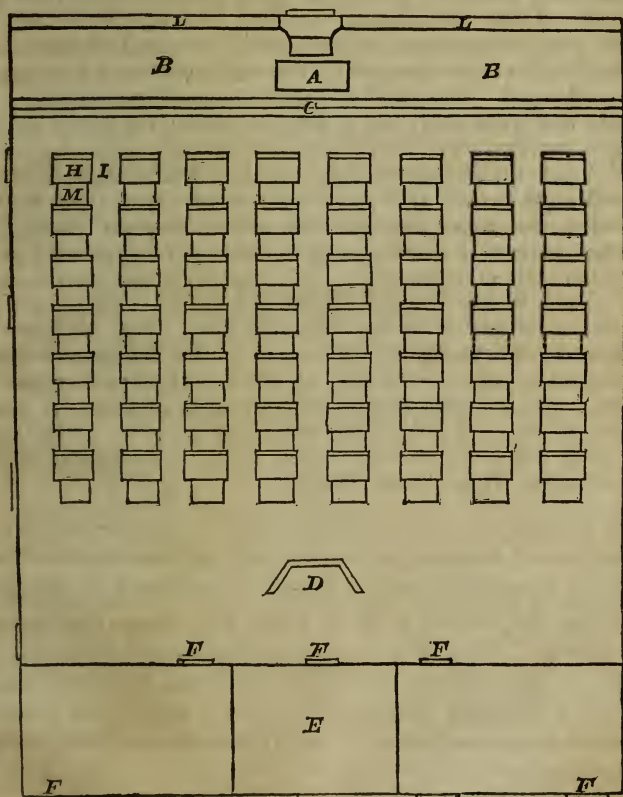
"Should step forth immortal man"

"In beauty clad,"

"With *health* in every vein,"

"And reason throned upon his brow."

FIGURE 2.



EDUCATION AND CRIME.

A paper was lately read before the Statistical Society of London, in which the author showed that, upon an average of the last three years, only 4 in 1,000 of the criminals committed for trial in England and Wales were educated, and only 10 in 100 could read and write well; 35 in 100 were wholly destitute of instruction, not being able either to write or to read; and 54 in 100 possessed the lowest degree of elementary instruction, being able to read or write imperfectly. It cannot be doubted that this latter class had not received that amount of instruction which is worthy of the title of education, which, by the nature of the lessons conveyed, or by the direction given to the thoughts, could have any permanent good influence upon their minds and hearts. These two classes, therefore, or nearly 90 in 100, must be placed together as persons wholly destitute of moral instruction, and almost destitute of the elementary knowledge by the aid of which it might be acquired. The third class had advanced a step further: they could read and write well; but it does not necessarily follow that education had been grafted on instruction, and that their reason was convinced, their hearts touched, their hope raised, their faith established, while their intellectual powers were cultivated and developed. Less than this falls short of education; and education cannot be justly charged with inefficiency to restrain crime because a number of half-educated persons figure in the table of criminals. With regard to the restraining influence of mere instruction, the question is different. Instruction operates upon the mind—education upon the heart; and we know that sin is engendered in the heart. However, we find that even instruction has some good influence. Only 10 in 100 criminals in England were instructed; and we know that instruction must prepare the way for education, of which it is the handmaid and forerunner. “The schoolmaster with his primer” must precede “the schoolmaster with his bible.”—*London Times*, (Dec. 1840.)

While reading this forcible statement of the influence of education and ignorance, it is with grief, that one contemplates the *mistaken zeal*, the *illogical reasoning* of certain Statesmen, and even of certain philanthropists, who bestow so much pains and expense on *prisons*, and neglect schools. They allow crime to spring up, and vicious habits to take root, by the entire neglect of all intellectual and moral training in children; and when crime is grown and is strong, and full of life, they attempt to cope with it!! They try to subdue it with the terror of punishment!

After exhausting all their resources—of thought and of money—they are pained and astonished to find all their efforts are vain.—The futil-

ity of punishments was seen a few years since, when there was a great rage for *tread-mills*, which were expected to accomplish wonders. The observing philosopher, laughed at the idea, well knowing that crime proceeds from "*over-active propensities, and weak moral faculties*" and that the treadmill {only fatigues the muscles, and does not reach the mind so as to eradicate the causes.

If education has been neglected to imprison and punish, may be very necessary, *but to prevent crime is our duty*. The seeds of morality and of piety *must* be early sown in the heart of the child, that they may be found again in the breast of the man. To improve, we must excite remorse, and awaken the voice of conscience. But how can we recall a sound that has never been heard!—or revive a language that has never been taught!

FEMALE TEACHERS.

A female is always the best teacher for small children. She can so readily put her heart on her lips and by the child's heart that

" 'Tis pleasing to be schooled by Female lips and eyes,
 They smile so when one's right, and one's wrong
 They smile still more; and then there
 Comes encouragement in the soft hand
 Over the brow, perhaps even a chaste kiss—
 I learned the little that I know by this."

Love teaches more than doctors do.

EXPLAINING A MEANING.

The following anecdote reminds one forcibly of the manner in which some teachers explain to children the meaning of the lesson:—

I called, one day, at the parsonage, with a neighbor of ours, a Mrs. Moodey. After a pause, "Mr. Pottle," said she to the minister, "I am almost ashamed to confess my ignorance, but you said something, in your last discourse, which I did not exactly understand." "Well, madam," said he, with a loud voice and stern expression, "and pray what was it?" "O, dear sir," she replied, evidently confounded by his manner, "I do n't doubt, in the least that it was owing to my weak understanding; but you said, sir,—speaking of the wiles of Satan,—"

‘as if as though to circumvent thee.’” “Oh,—ah,—yes, Mrs. Moody,” he answered, “I well remember that expression. The meaning of those words, madam,” raising his voice to a terrible pitch, and striking his hand violently upon the table, “the meaning of those words is this, Mrs. Moodey,—AS IF AS THOUGH TO CIRCUMVENT THEE!” “Oh, dear me, parson Pottle,” cried Mrs. Moodey, with a trembling voice, “how very clear you make it now!”—‘*Temperance Tales*,’ Vol. v. p. 115.

TEACHER’S SELF EXAMINATION.

Were my pupils punctual in attendance, to-day? Have I taken proper pains to show them and their parents the importance of punctuality, as a duty, both to themselves and to the other members of the school? Do they improve in this respect? Have I introduced cleanly and orderly habits? Has my conduct been a pattern in this respect? Has there been no rude conduct around the stove? Has the room been of the proper temperature to-day? If not, was it not owing, in some degree, to my inattention? Have I attended properly to excluding the glare of sunshine? Are the windows properly curtained? Are there a mat, scraper, pail dipper, basin, and towel, in the room? If any of these are wanting, have I made proper representations to the committee? Have I taken sufficient pains to teach the scholars to use their books without injury? Is the discipline on the best possible footing? Do the children improve in reading? Are they fast leaving off their bad habits in this respect? Do I never neglect questioning them as to what they have read? Do their habits of attention and observation improve? Have I taken proper pains to cause them to use right positions of hand and body, in writing? Do they make visible improvement? Do they steadily improve in elocution and composition? Do they use no grimace nor awkward motions, in the former? Are the orthography, punctuation, and grammar, properly attended to, in the compositions? Do they advance, in propriety of expression and command of language, or do I allow them to hang back, or remain stationary? Have I formed a list of local improprieties of speech? Do I frequently exercise the scholars with it? Has this exercise any practical effect, in correcting their language? Do my pupils improve in written arithmetic? Can they add long sums rapidly? Do they habitually use all the abbreviations I have taught them? Have I taken sufficient pains in this respect? Can they explain the reasons for every operation? Do I frequently call on them to do this? Do they make much progress in mental arithmetic? Do I myself perform the questions simultaneously with them? Do I frequently require them

to describe and give reasons for their mental operations? Do I never allow them to have the book? Do I encourage the slow, and prevent the bright from doing more than their share? Do I see that all the pupils perform every question? Is not my classification capable of improvement? Have I given this important subject sufficient attention? Do my pupils advance in their other studies? Do they appear to love and respect me? If not, do I feel sure I am not to blame? Have I explained the nature of the Record for Self-examination to all the parents and guardians? Have I daily practised it with those whose parents have placed them, in this respect, under my care? Is there any apparent moral improvement? Do I take sufficient pains to prevent its degenerating into a mere form, by my inattention? Do I embrace every opportunity of referring my pupils to the Table of Virtues? Do I take sufficient pains in explaining the terms to the younger pupils? Do I possess uniformity of temper, decision and firmness, patience and perseverance? Am I uniformly pleasant and affectionate in my manners, and at all times disposed to sympathize with my pupils? Do I never allow myself to deviate in the slightest degree, from truth, either in thought, word, or action?—*Palmer's Teacher's Manual.*

THE CHILD'S BIRTH-RIGHT.

Education should need no advocating, as much as it does actually need. It stands on the basis of everlasting duty,—a prime necessity and birth-right of man. To impart the gift of thinking to those who cannot think, and yet have the capacity for thought, one would imagine, was the first function of a government. Would it not be a grievous thing to see the inhabitants of a place living all mutilated, each strong man with his right arm broken! How much more deplorable to find the strong soul, with its eyes still sealed, its pulse gone, so that it sees not, throbs not! The thoughts that millions of intellects have lived by, and that now live on, in everlasting music, come not to such brothers.

GOVERNMENT REFORM.

Let the government by timely education, convert the materials which go to make the felon and the polluter, into the industrious citizen and true christian, and thus save the fees of jailors and hangmen—the expense of prisons and halters.

LOOK TO YOUR SCHOOLS.

For without incessant watchfulness—without an unsleeping eye, forever over these Public Institutions, they become, like wastes and commons, open apparently, to all, productive of benefit to none.—Yet remember, these schools are forming the character of “to-morrow’s society.”

POWER OF PUBLIC OPINION.

“For action treads the path”
 “In which opinion says he follows good or evil,”
 “And opinion gives report of good or ill”
 “As men are educated.”

Laws do not change opinion, but opinion changes law. If public sentiment is right, correct legal and private action will soon follow. We want not that sycophantic spirit, so common in public speeches, and which is ready on all occasions to cajole the ignorant and degraded, by flattering them that they are more competent and patriotic than any other collection of men living; but we want a moral heroism, a courageous, lofty spirit of truth, which dares to tell its neighbours that he who does not improve himself to the utmost, is something less than a man, and that all ought to strive after more education, more integrity, and more kindness and industry.

Public opinion is the Throne of a republic; and it is eloquently and correctly said by M. de 'Tocqueville, that “the greatest *despotism* on earth is an excited, untaught public sentiment; and hence, we should not only hate despots, but despotism. And when I feel the hand of power lie heavy on my brow, I care little to know who oppresses me, the yoke is not easier, because it is held out to me by the hands of a million of men.”

The best means of correcting public sentiment, is to agitate it; for “when thought is agitated truth rises.” Let the schools then, which educate the public, be improved. Let light by means of the Press, and the living voice, be poured upon the public mind.

A REPUBLICAN MAXIM.

If ever we shall learn to legislate a far off, and upon a great sys-

tem—preparing the public mind, not obeying it—masters of the vast machine and not its tools. If ever that day shall arrive, the first maxim we shall establish will be : It is cheaper to educate the infant-mind, than to support the aged criminal.

THE FATHER'S BEST LEGACY.

‘The acquisition of knowledge, by multiplying the mental resources, has a tendency to exalt the character, and in some measure to correct and subdue the taste for gross sensuality. The poor man who can read, and who possesses a taste for reading, can find entertainment at home without being tempted to repair to the public house for that purpose. He does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. The man who has gained a taste for books, will in all likelihood, become thoughtful ; and when you have given the poor the habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money ; since you have put them in possession of the *principles* of all legitimate prosperity. I am persuaded that the extreme profligacy, improvidence, and misery, which are so prevalent among the labouring classes in many countries, are chiefly to be ascribed to the want of education.’—*Rev. Robt. Hall.*

DICTIONARY FOR 1841, TO 18—

Patriot—A candidate for place.

Politics—The art of getting one.

Intelligence—A knowledge of knavery.

Virtue and Vice—Mere subjects of discourse.

Worth—Dress, power, wealth.

Wisdom—The art of obtaining all three.

WHAT IS OUR EDUCATION.

The following observations were intended for another meridian ; but they are so applicable to our situation, that we cannot resist the temptation of copying them.

“What is the *nature* of the education of the humbler classes, which is extending in England, and has been so long established in Scotland ?

It is of a kind to impart useful, practical knowledge for resource in life ; does it communicate to the pupil any light on the important subject of his own nature and place in creation ; on the conditions of his physical welfare, and his intellectual and moral happiness ? Does it, above all, make an attempt to regulate his passions, and train and exercise his moral feelings, to prevent his prejudices, suspicions, envying, self-conceit, vanity, impracticability, destructiveness, cruelty, and sensuality ? Alas ! No. It teaches him to READ, WRITE, and CIPHER, and leaves him to pick up all the rest as he may. It forms an instructive example of the sedative effects of established habits of thinking, that our ancestors and ourselves have so contentedly held THIS to be education, or the shadow of it, for any rank of society. Reading, writing, and ciphering, are mere instruments ; when attained, as they rarely or never are, after all, by the working class, to a reasonable perfection, they leave the pupil exactly where he would find himself, were we to put tools into his hands, the use of which, however, he must learn as he may. We know well, that he will be much more prone to misapply his tools, and to cut himself with them, than to use them aright. So it is with his reading ; for, really, any writing and accounting of this class, even the most respectable of them, scarcely deserve the name, and may be here put out of the account. Reading consists in the recognition of printed characters, arranged into syllables and words. With this most abstract accomplishment may co-exist unregulated propensities, selfish passions, sensual appetites, filthy and intemperate habits, profound intellectual darkness, and moral debasement ; all adhering to a man as closely after, as before, he could read ; and, be it marked, these qualities will give their bias to his future voluntary reading, and assuredly degrade and vitiate his character ; it will tend to strengthen his prejudices, deepen his superstitions, flatter his passions, and excite his animal appetites. Well is all this known to the agitator, the quack and the corruptor. They know that the manual laborer can read ; but they know, as well, that he is incapable of thinking, or detecting their impositions, if they only flatter his passions. No just views of life have ever been given him ; no practical knowledge of his actual position in the social system. We are always told, that the majority of criminals cannot *read*, as if the mere faculty of reading would have diminished the number of criminals. This is a great delusion. For the reasons I have stated, mere reading might have increased the number of criminals ; it would be quite ineffective in diminishing them. But, if the investigation had gone the length of ascertaining with which of the criminals had an attempt at moral training and useful knowledge ever been made, we should have found *that* column of the table a blank, and something like cause and effect would begin to dawn upon us. It is needless to pursue so obvious a matter further.”—*Simpson on Popular Education*.

EDUCATION JOURNALS.

The following publications should be attentively read by every teacher, parent, and friend of education.

"*Massachusetts Common School Journal*," published at Boston, by Marsh, Capen, Lyon, and Webb, and edited by the Hon. Horace Mann. Price \$1. a year. 3 vols. have been issued. The editor of this "Journal" is the ablest American writer we have on the subject of education.

"*Connecticut Common School Journal*," published at Hartford, Ct. and edited by the Hon. Henry Barnard—Price 50 cents a year. 3 vols. have been published, which contain the most valuable collection of important Thoughts, Reports, Publications, and results of experiments, on the subject of Common Education, of any publication before this country.

"*Palmer's Prize Essay*," or "*The Teacher's Manual*" by Marsh, Capen, Lyon and Webb, Boston. Price 65 cents—12 mo, pages 264—This is the best *Manual* for teachers we have seen.

"*District School Journal*" published at Albany, N. Y. and edited by Francis Dwight, Esq.—Terms 50 cents per annum. Mr. Dwight is well and extensively known as a ripe scholar, and for his ardent devotion to the cause of common education.

Nor should we omit to mention in this place the "*NEW YORK AMERICAN*" edited by Charles King, Esq. This publication, although it has gained, and deserves, the reputation of one of the ablest and most enterprising political newspapers of the day, has rendered, by its original articles on the subject of Education, and its readiness to admit into its columns, at all times, valuable communications on this subject, an invaluable service to the People's Schools. For the improvement of Schools and the progress of knowledge we are indebted to this paper.

 THE SCOTCH.

Said John Knox to the Scotch Parliament of 1560. "Seeing God has determined that his Kirk here on earth, shall be taught, not by angels, but by men; and seeing that men are born ignorant of God and of Godliness; and seeing also that he ceaseth to illuminate men miraculously, of necessity, it is, that your honors be most careful for the virtuous education of the youth of this realm. Of necessity, there-

fore, we judge it that every Kirk have a school master appointed ; such a one at least, as is able to teach Grammar, and the Latin tongue." Says Bulwer referring to the time before Knox, "just as a curiosity, read the following account of a certain people many years ago : 'At country weddings, markets, burials, and other the like public occasions, both men and women are to be seen perpetually *drunk, cursing, blaspheming, and fighting together.*' What people is it thus described? *The Scotch!* The moral, sober, orderly Scotch people—such as they were in the time of Fletcher of Saltoun, whose words these are! Is this a picture of existing Scotland? No. Existing Scotland is educated.

GEORGE COMBE'S REMARKS ON EDUCATION IN THE UNITED STATES.

AMERICAN CIVILIZATION AS INDICATED BY INDIVIDUAL EDUCATION.—In the United States the development of the mind of the mass of the people is accomplished by the following influences ;—1st, by domestic education. 2dly, By district schools. 3dly, By religious instruction. 4thly, By professional instruction ; and, lastly, By political action.

1st, *By Domestic Education.*—The object of education in the family circle is to develope and regulate the affections, as well as to instruct the understanding. So far as a stranger can discover by observation, or learn by inquiries, the family education in the United States is exceedingly various, and depends for its character much more on the natural dispositions of the parents, than on any system of instruction. In general the parents are in easy circumstances, are happily matched, are good natured, active and frugal ; and these qualities sensibly cultivate similar dispositions in the young ; but there are of course numerous exceptions ; and education has not advanced so far among the masses as to render domestic training systematic. Every family has its own manners, maxims, and modes of treatment. Speaking generally, the faculties of the child are allowed free scope in the family circle, without sufficient enforcement of self-denial, or of the subordination of the lower to the higher powers. The first useful lesson to a child is that of self-restraint, or of forgoing a present enjoyment at the call of duty, or for the sake of a higher, although more distant, good. Many American children appear to be indulged in their appetites and desires, and to be too little restrained in the manifestation of their propensities. Egotism, or the idea that the world is made for them, and that other persons must stand aside to allow them scope

a feature not unfrequently recognised. The consideration of the manner in which their sentiments and modes of action, will affect other individuals of well regulated and well cultivated minds, is not adequately brought home to them. In short, the active manifestation of the moral sentiments in refined habits, in pure and elevated desires, and in disinterested goodness, is not aimed at systematically as an object in domestic training. I speak of the masses composing the nation, and not of the children of well educated and refined individuals.

In intellectual cultivation, domestic education is still more defective, because in the masses the parents themselves are very imperfectly instructed.

On the whole, therefore, the domestic training and instruction appear to me to be imperfect, viewed in relation to the objects of enlarging the mind's sphere of conferring on it the power of self-restraint, and also the ability to discover and successfully to pursue its own permanent welfare.

2dly, Of Common School Education.—From the various remarks which have already been presented in these volumes, the reader will be prepared to draw the inference that, viewed in relation to the three objects before mentioned, the common school education in the United States is also imperfect; I should say very imperfect. The things taught (chiefly reading, writing, and arithmetic,) are not in themselves education. If sedulously and wisely applied, they may enable the individual to obtain knowledge; but the common schools stop short of supplying it. They even communicate very imperfectly the art of acquiring it; for some of the teachers are themselves ill qualified; their modes of teaching are defective, and the attendance of the children at school is brief and irregular. The addition of a library to each school district was dictated by a perception of the magnitude and importance of the deficiency in this department. It appears to me that besides great improvements in existing schools, still higher seminaries are wanted, in which the elements of natural, moral, and political science, with their applications to the purposes of individual and social enjoyment, may be taught to the whole people.

LIKE TEACHER, LIKE SCHOOL.

Mal-information is worse than no information—for better that there should be no education going on, than education under the guidance of ignorance and immorality. Hunger is better than poisoned food. Not to be taught is only the absence of good—to be mistaught is positive evil. It is self-delusion, and most miserable weakness to talk of education from *such* educators. Before there can be teaching there

must be schools for teachers. We must educate educators, before we can expect an education.

THE THIRST BEFORE THE DRINK.

Teachers of children should create the thirst and then offer the drink—produce and sharpen the appetite, and then merely say where the food can be found. A hungry child will find the cub-board, and a desire for knowledge will find its sources.

Teachers must study the springs of action in the human mind, and the laws of mental growth, and the various modes of stimulating faculties to activity.

INHUMAN AND IMPOLITIC.

In the German "Pedagogic Magazine," for 1838, we are told that "there died lately in *Swabia*, a schoolmaster, who, for fifty-one years, had superintended an institution with old-fashioned severity. From an average inferred from recorded observations, one of the ushers calculated, that in the course of his exertions, he had given 911,500 canings, 124,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks to get by heart. It was further calculated, that he had made 700 boys stand on peas, 600 kneel on a sharp edge of wood, 5,000 wear the fool's cap, and 1,708 hold the rod"—amounting in all to 1,421,208 punishments, which, allowing five days for every week, would average above a hundred punishments every day. There is something extremely revolting in the idea of such a series of punishments being connected with learning; and we may justly infer, that, however much classical learning may have been advanced, very little useful knowledge or moral principle was communicated in that seminary. For, a system of moral and intellectual instruction, calculated to *allure* the minds of the young, is altogether incompatible with such Gothic rudeness and severity.

Corporal punishments have generally a *hardening* effect on the minds both of young and old. A blacksmith brought up his son, to whom he was *very severe*, to his own trade. The urchin was, nevertheless, an audacious dog. One day the old vulcan was attempting to harden a cold chisel which he had made of foreign steel, but could not succeed. "*Horsewhip* it, father," exclaimed the youth, "if *that* will not harden it, nothing will."

NECESSITY FOR IMPROVEMENT.

Let it not be said that what is taught in the neglected common Schools is sufficient. If it be sound policy to keep the laboring people in ignorance, let education of every kind be given up ; for an education that stops short at the first rudiments, is more dangerous and far more to be feared, than the most profound ignorance. A man who is able to read, and no more, may read books that will corrupt his morals, or excite him on to acts of violence. For want of sufficient knowledge to be able to reflect upon and justly appreciate what he has read, he is liable to be misled and carried away by mere external impulses, designing agitators, or reckless, conscienceless, demoralizers. We repeat it ; if we go so far as to enable the industrious classes to read, we ought to give them, at the same time, the means of understanding and setting a just value on what they read.

THE THINKING EXERCISE.

As soon as the child can form and join his letters, let him commence the practice of composition, and follow it up steadily as long as he remains in school. Few are aware how improvable is the faculty of expressing thoughts upon paper. The gigantic increase of the muscles in a black smith's arm, from his wielding the hammer so frequently ; the proverbial strength of the memory, by exercise ; or the miraculous sleight which the juggler acquires, by practice, with his cup and balls ; is not more certain, than that he, who daily habituates himself to writing down his ideas with what ease, accuracy, and elegance, he can, will find his improvement advance, with hardly any assignable limit. Nor will his style, only, improve. It is a hackneyed truth, that, "in learning to *write* with accuracy and precision, we learn to *think* with accuracy and precision." Besides this, the store of thought is, in a twofold way, enlarged. By the action of the mind, in turning over analyzing and comparing, its ideas, they are incalculably multiplied. And the researches, prompted by the desire to write understandingly upon each subject, are constantly widening and deepening the bounds of knowledge. Thus, whether a person wishes to enrich and invigorate his own mind, or to act with power on the minds of others, we say to him, *Write !*

Elocution and composition have an intimate connexion and mutual bearing on each other. It has been said, that "reading makes a full man ; speaking, a ready man ; and writing, an exact man." All are necessary to constitute the well-educated man.

Instruction and exercise in the art of composition ought to have a prominent place in all our primary schools. Collecting and arranging their ideas would teach the scholars to *think*. It would lead them to think patiently and correctly ; and it would confine the action of the mind to one subject. Thus, the exercise would correct the greatest of all evils in our system of education; viz. the want of clear, connected thought.

It would do more ; it would show the scholar how much he knew of the subject which he has been studying. Scholars are generally very much deceived respecting the real amount of their knowledge. They think they know much more than they actually do. After they have read a book through, or finished a study, a few general ideas or prominent outlines may be remembered, and from these the scholar supposes he has mastered the whole. But when he is required to communicate his knowledge, he finds that he has in reality but very little to say ; and he says this little in a very awkward, unintelligible manner. When the book is laid aside, he finds, that he is unable *to go alone* ; and, as respects intelligence for practical purposes, he is no more improved than he was before he read the book. But if scholars were in the habit of composing, they *would think when they read* ; and, by writing their thoughts, they would know how much they have learned by reading. Practice in composition would give scholars the power of expressing themselves with ease and elegance. We seldom find one, even among the most learned, who possesses this faculty ; and the reason is, they have not been in the habit of arranging their knowledge, and clothing it with expressive language. Let all, then, who would learn to think, and who wish to ascertain how much they really know, and to have the power of imparting knowledge to others, pay close attention to the exercises in composition. To write a composition is not so difficult a thing as scholars imagine. He who can talk, can write ; and if he can talk correctly, he can write correctly. Composition is nothing more than conversation put on paper. And yet, I have seen lads who would continue a narrative, or a debating speech for a half hour or more, and still not be able in the same time to put three sentences upon paper. If they had been taught what composition is, and had practised it, writing would be as easy as speaking. There is no mystery in composition ; there is nothing in it to torture the mind ; it is as easy, and as simple as conversation.

TO CHILDREN.

1. Have I told any lies to-day ?
2. Have I spoken the *exact* truth, neither more nor less ?

3. Have I so spoken, as always to convey the truth to others; or so as to mislead them, although my words were really true? Is not this the same as telling a lie?
4. Have I been honest, taking nothing but what was really my own?
5. Have I used the property of my parents and others, so as not unnecessarily to injure it?
6. Have I been obedient to my parents?
7. Have I acted as if I loved them?
8. Have I acted towards my brothers and sisters as if I loved them?
9. Do I love all my friends?
10. Have I been grateful for every mark of kindness?
11. Have I been faithful to my friends, by taking their part, when injured, either by word or deed?
12. Have I treated all my superiors in age and station with proper respect?
13. Have I allowed myself to show, or even to feel anger or revenge?
14. Have I felt fretful or sullen?
15. Have I been polite to all,—acquaintance and friends, as well as strangers?
16. Have I been uniformly mild in my manners, and used no roughness of speech?
17. Have I been pleased to see others happy, and sorry to see others suffer, or to see them act amiss?
18. In talking or thinking of others, have I looked more at their follies or faults, than at their goodness?
19. When I have seen others injured, have I felt for them, and taken their part?
20. Have I been liberal, and ready to share with my friends and playmates?
21. Have I been ready to forgive those who have injured me?
22. Have I been careful not to injure the property of others?
23. Have I been cruel to animals?
24. Have I been ashamed or afraid to do what was right?
25. Have I acted right, even when I felt a wish to do wrong?
- Have I striven to gain a command over myself?

26. Have I been *very careful* to do the right, and avoid the wrong?
27. Have I been anxious to learn what was good or useful?
28. Have I idled away my time, when I ought to have been busy?
29. Have I been impatient, or have I been persevering in my studies or work?
30. Have I been careful, or wasteful, of my food, clothing, or books?
31. Have I been greedy, or ate or drunk more than was proper?
32. Have I been patient in pain, sickness, or trouble of any kind?
33. Have I been cheerful, or have I allowed myself to imagine affairs to be worse than they really were?
34. Have I allowed myself to think "how good I am," or have I looked rather to my faults, and felt sorry they were still so many?
35. Have I been neither bashful nor affected?
36. Have I kept my dress, books, and bedroom, neat and clean?
37. Have I put my books, clothes, and tools, in their proper places?
38. Have I been anxious for improvement, both in my conduct and in my studies?
39. Do I regard my Maker with reverence and awe?
40. Do I feel very grateful for His uniform kindness?
41. Have I a strong feeling of love towards Him?
42. Do I feel a perfect confidence in His goodness and care?
43. Do I feel completely resigned to His will, assured that He always acts for the best, though I may not understand it?
44. Is my sorrow for doing wrong of such a nature, as to lead me to do right, or does it produce no change in conduct and disposition?

Palmer's Teacher's Manual.

CONNECTICUT.

In Connecticut the expense of Schools is defrayed in three ways: 1. From the interest of the School Fund which was created in 1795 by the sale of Lands in Ohio called the Connecticut Reserve. In 1839 this fund amounted to \$2,028,531; the interest of this sum is \$104,900, which is distributed among the districts in proportion to the number of scholars. 2. By half the income of what is called the Town Deposit Fund, the principal of which is \$764,670: a portion of the other half

may be appropriated to the same object. In some of the towns there are local funds which produce in all about \$7,000 annually. 3. If the income of the State and local funds are insufficient to defray the expense of the schools, *deficit* is made up by a tax. In 1839 \$10,000 were raised in this way. No other condition is attached to the reception of a portion of the fund than that it shall be expended for instruction in Schools kept according to law, and it is distributed in proportion to the number of a suitable age to attend the Schools. In 1839 no less than 12,000 children in Connecticut were educated in private schools at an expense of \$100,000.

MAINE.

In Maine the Common Schools are supported partly from a School Fund and partly by a direct tax. The fund is derived from an annual tax upon banks, which in 1838 amounted to \$149,415, and in many instances from the local funds of the several towns. Those towns are entitled to a share of the fund which make their annual returns to the Secretary of State of the number of persons in the town between four and twenty-one, of the number that attend school and of the amount of money raised by tax or otherwise and expended for the benefit of schools. Beside this each town is required to expend for the maintenance of schools a sum of money not less than 40 cents for each inhabitant the town contains: if any fail, it is liable to a fine not more than four times nor less than twice the amount of the deficiency.

NEW HAMPSHIRE.

In New Hampshire the interest of a State Literary Fund of \$64,000, and \$19,900 derived from a tax on banks are appropriated to the support of schools. Beside this, about \$90,000 is annually raised by a direct tax for the same object. The number of children between four and sixteen is about 75,000. The general features of the Common School system are the same as in the other New-England States.

VERMONT.

In Vermont in 1835 the Legislature passed an act imposing a tax upon the Banks in the State and appropriating the money thus received together with the income from 'pedlars' licenses' to the creation of a fund for the use of Common Schools ; in 1836 the State's portion of the surplus revenue was appropriated to the same object. The number of children in the State between four and eighteen is 106,000, and the number of District Schools 2,300. The School tax in the year 1837 was \$61,803 ; the sums raised voluntarily by the towns and Districts amounted to \$81,000. The aggregate annual expense for the Schools is about \$292,730.

RHODE ISLAND.

In Rhode Island in 1838 the Legislature appropriated \$10,000 annually for the support of Public Schools to be divided among the several towns in proportion to the population, provided each town should raise by annual tax double its share. This law has produced a great increase in the number of Districts ; there are now about 700 district schools in this State.

How often has a mother said : "I shall be so glad when school commences again—I can do nothing with my children at home—they worry my very life out of me daily."

The school is regarded as a place of confinement till the children are able to work ; a prison for those who cannot be governed at home.

Crates, the ancient philosopher, was wont to say that if he could get up to the highest place in the city he would make this proclamation : "What mean you, fellow-citizens, to be so anxious after wealth, but so indifferent to your children's education ? It is like being solicitous about the shoe, but neglecting entirely the foot that is to wear it."

THE DIGNITY OF TEACHING.

To educate a child perfectly, requires profounder thought, greater wisdom, than to govern a state; and for this plain reason, that the interests and wants of the latter are more superficial, coarser, and more obvious, than the spiritual capacities, the growth of thought and feeling, and the subtle laws of the mind, which must all be studied and comprehended, before the work of education can be thoroughly performed; and yet to all conditions this greatest work on earth is equally committed by God. What plainer proof do we need that a higher culture, than has yet been dreamt of, is needed by our whole race. The country stands in need of able, accomplished, quickening teachers of the whole rising generation. The present poor remuneration of instructors is a dark omen, and the only real obstacle which the cause of education has to contend with. We need for our schools gifted men and women, worthy, by their intelligence and their moral power, to be entrusted with a nation's youth; and to gain these we must pay them liberally, as well as afford other proofs of the consideration in which we hold them. In the present state of the country, when so many paths of wealth and promotion are opened, superior men cannot be won to an office so responsible and laborious as that of teaching, without stronger inducements than are now offered, except in some of our large cities. The office of instructor ought to rank and be recompensed as one of the most honorable in society.

M. Victor Cousin, in his report upon the Prussian system, remarks that "the best plans of instruction cannot be executed, except by the instrumentality of good teachers; and the State has done nothing for popular education, if it does not watch that those who devote themselves to teaching be well prepared; then suitably placed, encouraged and guided in the duty of continued self-improvement; and lastly, promoted and rewarded in proportion to their advancement, or punished according to their faults."

ALWAYS TEACH SOMETHING, AND BUT ONE THING AT A TIME.

“Children who have the habit of listening to words without understanding them, yawn and writhe with manifest symptoms of disgust, whenever they are compelled to hear sounds which convey no ideas to their minds. All supernumerary words should be voided in cultivating the power of attention.

“A few years ago, a gentleman brought two Esquimaux to London. He wished to amuse, and at the same time to astonish them, with the magnificence of the metropolis. For this purpose, after having equipped them like English gentlemen, he took them out one morning, to walk through the streets of London. They walked for several hours in silence; they expressed neither pleasure nor admiration at any thing they saw. When their walk was ended, they appeared uncommonly melancholy and stupified. As soon as they got home, they sat down, with their elbows upon their knees, and hid their faces between their hands. The only words they could be brought to utter were: ‘Too much smoke—too much noise—too much houses—too much men—too much every thing.’—*Maria Edgeworth.*

This anecdote illustrates what we have often endeavoured to impress upon all: “That one thing well understood, is an excellent starting point for every thing else.” And it should be remembered by all teachers of youth, that “the quickest way to fill a small necked bottle, is, to drop in a little at a time.”

SELF EDUCATION.

Why are not the people their own instructors? Why are not more of the young men of the country, now under the “sublime process” of self education? The reason is, the neglected elementary schools merely teach the children to say their letters and hate knowledge all the rest of their lives. The early education is so defective that the young man has neither the ability nor desire to mount higher. Yet all school education is valuable, only so far as it has prepared us to educate ourselves. Man’s great object on earth is education; and the office of the Instructor, is simply, to prepare him to enter on his course, with ease and certainty of success.